MPO

(Macedonian Patriotic Organization)

1922 - 2012

90 Years Struggle for Freedom

MPO-Pirin

Chicago,IL

2012

Why did I make this booklet?

After talking to many people regarding the Macedonian question, I realized, namely, that most Bulgarians had not even heard about the Macedonian Patriotic Organization - MPO. As the direct result from a forty-five years communist dictatorship in Bulgaria dating from 1944 to 1989, the communists labeled the MPO an enemy organization serving the 'hostile immigration', thus, imposing a shroud of disinformation upon the Bulgarians. Borders closed, no more immigrants were allowed to leave the Motherland. Meanwhile, the communists in Skopje instigated a brutal, both mental and physical, intimidation over the Macedono-Bulgarian population in Yugoslav Macedonia as well as in America. In fact, I have been told horrific stories by older members of the MPO as to the ways UDBA – the secret police of Yugoslavia – acted upon them.

In Yugoslav Macedonia, relatives of the Macedonian Bulgarians in America were pressured by the police to influence their relatives in leaving the Macedono-Bulgarian churches and joining the newly formed Yugoslav-Macedonian ones. The latter became headquarters of the Serbo-Macedonian propaganda in America. Members of the MPO were repeatedly denied a visa for Yugoslavia, or, in case they did receive such, they were 'monitored' and held for questioning by the Yugoslav police. In his book 'A visit to Yugoslav Macedonia', the patriot and longtime member of the Central Committee of the MPO Chris Anastasoff accounts for all this. Another great MPO patriot and MPO President, George Lebamoff, in his 'An American Macedonian-

Autobiography' describes how, under threat of imprisonment, his books in Bulgarian language were confiscated at the Yugoslav-Macedonian border. Many Macedonian Bulgarians living in Yugoslav Macedonia were imprisoned just for owning Bulgarian books or those written by the IMRO leader Ivan Mihaylov.

Unfortunately, this is also the time when the Yugoslav communists commenced sending secret agents in order to infiltrate the MPO. In all of its papers and documents after 1944, MPO has been carefully warning its members to watch out for 'Tito's agents' and defy their propaganda. These were the manners with which the communists were influencing over and oppressing our emigration. Only a small part of the MPO members was successfully deceived by this Macedonist propaganda. This was largely due to ignorance and lack of basic knowledge on the history of Macedonia. At present, there are MPO members who are still not familiar with the so called by-laws of the organization, although their membership has been going on for many years now. In these by-laws, it is clearly stated that 'Macedonian is NOT a nationality' as well as that fact that 'Macedonian nationalities include Bulgarians, Vlachs, Albanians, Turks, Greeks, etc.

Of the dozens of books issued by the MPO and from the hundreds of documents in the archives of the Macedonian Tribune that I have read, it appears that the MPO is the longest acting organization in defense of the Bulgarian ethnic character of Macedonia.

Another mistake some MPO members tend to make is confusing the state of R. Makedonija with the geographical area of Macedonia. The State of R. Makedonija, with its capital Skopje, is a mere continuation of the Serb politics, first, in the Kingdom of Yugoslavia and, later, in Communist Yugoslavia. By terrorizing the Bulgarian population, the destruction of the Bulgarian heritage in this part of the geographical Macedonia (subject to another brochure) was aimed. Fortunately, the vast majority of MPO members did not succumb to this Makedonist propaganda and continues to remember its Bulgarian heritage. To my surprise, all of the old members of the MPO (even the Makedonists) know how to sing the 'Shumi Maritsa' song, which was the national anthem of the Kingdom of Bulgaria until 1944.

We, the members of MPO-Pirin, as Bulgarians from the Pirin part of Macedonia, will never accept the Makedonist propaganda and the lies about our history! All MPO and IMRO documents clearly demonstrate that the people who founded the revolutionary organization IMRO in Macedonia in 1893 as well as those who set up and organized MPO in 1922 were proud to be Bulgarians.

I dedicate this short booklet to all the MPO members who have not lost their Bulgarian self-consciousness.

Many still wonder why the R.Makedonija (Former Yugoslav Republic of Macedonia) experiences difficulties with its membership in NATO and the EU. Is it the name issue with Greece the only problem? In fact, most problems Macedonia has are related to the existing fundamental identity confusion. The Republic of Macedonia is trying to build its identity upon theft and falsifications of the history of their neighbors. In spite of Greece being the current 'show-stopper' for Macedonia to join NATO and the EU, the real victims of this identity theft are the Macedonian Bulgarians. Makedonija would officially usurp any part of the Bulgarian character and history associated with the geographical region of Macedonia. Among these are the medieval Bulgarian tzar Samuil, Bulgarian national revival key figures born in Macedonia- the Miladinov brothers, Kuzman Shapkarev, Rajko Jinzifov, Grigor Parlichev, Nathaniel Ohridski, Jordan Hadzhikonstantinov- Djinot among others, our Bulgarian revolutionaries from IMRO and the Macedono-Bulgarian emigrant organizations in Bulgaria, Europe, America, and Canada.
Makedonija is attempting to steal the authentic history of MPO. Let every reader judge for him/herself what kind of organization MPO is indeed.

CHAPTER IX

THE MACEDONIAN QUESTION: AN APPLE OF DISCORD

1. *THE ORIGIN OF THE MACEDONIAN QUESTION*

In modern history the Macedonian question is rather new. It first appeared on the Balkan scene in connection with the struggles for an independent Bulgarian national church. The triumph of these struggles culminated with the issuance of the *Firman* of March 11, 1870. The latter outlined the territorial extent of the Bulgarian lands in European Turkey. Macedonia was thereby included in the spiritual unity of the Bulgarian people. As we have seen, under the San Stefano Treaty of March 3, 1878, the whole of Macedonia, except Salonika and the Chalcidice Peninsula, was included in the projected state of Bulgaria. Macedonia was even considered as part of the Bulgarian lands by the Constantinople Ambassadorial Conference in 1876. Only five months later, however, the provisions of the San Stefano Treaty were completely reversed by the Congress of Berlin. By the subsequent Treaty of Berlin of July 13, 1878, Macedonia was left under continued Turkish rule. Thus *the Macedonian question appeared for the second time on the political Balkan scene in 1878, and thereby came the rivalry of the Balkan states for her disposition.* The "sick man" of Europe was soon expected to vanish, and Macedonia became an arena of Serbian and Greek propaganda, encouraged covertly by interested European powers.

2. *THE GEOGRAPHIC EXTENT AND THE POPULATION OF MACEDONIA*

Macedonia, of course, constituted by far the largest province of European Turkey. Because of its geographic location in the heart of the western half of the Balkan Peninsula, Macedonia occupied a valuable strategic position, both for commerce and for military strategy. The country is traversed by the only natural and shortest roads from north to south; these connect middle Europe with the Aegean Sea and thereby

the Near East. In order to understand the political meaning of the Macedonian question, it would be of interest to give a brief sketch of the country.

In general, the topographic features of Macedonia are quite irregular and rather mountainous; the geographic boundaries of the country are for the most part natural. On the east, Macedonia is bound by the Mesta River and the Rhodope Mountains. On the north, she is bound by a range of mountains starting with Shar Planina (Shar Mountain), Cherna Gora (Black Forest), and the Osogov Planina. These mountains extend from west to east, with some irregularities, which assume a northeastern (Cherna Gora) and southern direction (Osogov Planina). The western boundary of Macedonia is a line along the eastern part of the Albanian border, running in a rather southerly direction, passing west of Lake Ohrid. The southern border of Macedonia is the Bistritsa River, which originates in the southern Albanian mountains and runs west and south of the Kostour (Kastoria) district to the Gulf of Salonika (see map).

As indicated by her geographic boundaries, Macedonia is surrounded almost entirely by high mountains, except for her outlet to the Aegean Sea. Thus, she assumes an inclined plane that slopes southward. There are three rivers—the Vardar, the Struma, and the Mesta—which run through from north to south and empty into the Aegean Sea. The most important valley, however, is that of the Vardar. First, because the Vardar River is the largest and therefore the most useful for commercial purposes and, second, because the Vardar Valley is connected through the low mountain passes near Vrania with the Valley of Morava, which leads to the Danube and thus opens the way toward Middle Europe. Thus Macedonia occupies a central position in the southwestern part of the Balkan Peninsula, with Thrace and Bulgaria on the east, Albania on the west, the Aegean Sea and Greece on the south, and Shar Mountain and Serbia on the north.

Within these boundaries, Macedonia covers nearly 26,000 square miles, just about the size of South Carolina or the combined areas of Connecticut, Delaware, Maryland, and Massachusetts. Although the country shows a mountainous character, it, nevertheless, contains numerous fertile plains. The climatic conditions are quite favorable for residence, agriculture, and livestock husbandry, which is, of course, the main industry.

The total population of Macedonia, as estimated in 1912, before Turkey was driven out of the country by the Balkan War of 1912, was 2,260,000, of which 55 percent were Bulgarians, 20 percent Turkish, 10 percent Greek, 5 percent Albanian, 5 percent Jews and Arumanians (Vlacks), and 5 percent Gypsies and others. From this statistical data, one would note the heterogeneous character of the inhabitants; nevertheless, the predominating group, the one that had played the major role in the affairs of Macedonia, was the Bulgaro-Macedonians.

Article above, and next page by Chris Anastasoff. Hristo Anastasoff was born in 1895 in Turia, a village in the Kostur region, Egey (Aegean) Macedonia, then in the Ottoman Empire. He took part in the fight against the Greek patriarchy propaganda and the Ottoman rule.Graduated from a Bulgarian gymnasium in Lerin. After the Balkan War, Christ Anastassoff participates in the preparation of the Ohrid uprising of IMRO against the Serbian occupation of Vardar Macedonia. With the help of some fellow revolutionaries, he organized the region of Debar. After immigrating to America and settling in St. Louis, he studied history and graduated in BA and MA from Washington University. Anastassoff was a longtime member of the Central Committee of the Macedonian Patriotic Organization and is the author of many books on Macedonian thematic. Together with Lazar Kiselincheff and Christo Nizamoff, he organized the Information Bureau of MPO, and became the official spokesman of the organization. Further, he became a regular contributor of the MPO, serving for over 34 years as Vice-president of the Central Committee. Anastassoff is the author of 'The Tragic Peninsula' (1938), 'A century of Balkan Turmoil' (1941), 'The case for an Autonomous Macedonia' (1945) as well as 'A visit to Yugoslavia' (1957). He translated Ivan Mihailov's book 'Stalin and the Macedonian Question' (1948) as well as 'Macedonia: Switzerland of the Balkans' (1950). He is also the founder, editor-in-chief, and publisher of the international quarterly 'Balkan' (1967-1973). Christ Anastassoff is listed in Personalities of the West and Midwest.

The Report of the International Commission to Inquire into the Causes and Conduct of the Balkan Wars gives the following information:

Official Turkish statistics admitted only one principle of discrimination between the ethnic groups dwelling in Macedonia, namely, religion. Thus, all the Mohammedans formed a single group, although there might be among them Turks, Albanians, Bulgarians, "pomaks," and so on; all the patriarchists in the same way were grouped together as "Greeks," although there might be among them Serbians, Wallachians, Bulgarians, and so on. Only in the "exarchist" group did religion coincide more or less with Bulgarian nationality. The Turkish official registers include men only; women were not mentioned because the registers served only for the purpose of military service and taxation. Often, nothing was set down but the number of "households." This explains the lack of anything approaching exact statistics of the Macedonian population. Owing to the different principles and methods of calculation employed, national propagandists arrived at wholly discrepant results, generally exaggerated in the interest of their own nationality. The table subjoined shows how great is this divergence in estimate and calculation:

Bulgarian Statistics (Mr. Kantchev, 1900)

Turks	499,204
Bulgarians	1,181,336
Greeks	228,702
Albanians	128,711
Wallachians	80,767
Jews	67,840
Gypsies	54,557
Serbians	700
Miscellaneous	16,407
TOTAL	2,258,224

Serbian Statistics (Mr. Gopcevic, 1889)*

Turks	231,400
Bulgarians	57,600
Greeks	210,140
Albanians	165,620
Wallachians	69,665
Jews	64,645
Gypsies	28,730
Serbians	2,048,320
Miscellaneous	3,500
TOTAL	2,879,620

Greek Statistics (Mr. Delyani, 1904)
(Kosovo Vilayet omitted)

Turks	634,017
Bulgarians	332,162
Greeks	652,795
Albanians	—
Wallachians	25,101
Jews	53,147
Gypsies	8,911
Serbians	—
Miscellaneous	18,685
TOTAL	1,724,818*

The Bulgarian statistics alone take into account the national consciousness of the people themselves. The Serbian calculations are generally based on the results of the study of dialect and on the identity to customs: they are, therefore, largely theoretical and abstract in character. The Greek calculations are even more artificial because their ethnic standard is the influence exercised by Greek civilization on the urban population and even the recollections and traces of classical antiquity.

The same difficulties meet us when we leave population statistics and turn to geographical distribution. From an ethnographical point of view, the population of Macedonia is extremely mixed. The old maps of Ami Bóe (1847) and thereafter follow tradition regarding the Slav population of Macedonia as Bulgarian. Later, local charts make the whole country either Serbian or Greek. Any attempt at more exact deliniation, based on topical study, is of recent date. There are, for example, Mr. Kantchev's maps, representing Bulgarian opinion, and the better known one of Mr. Tsviyits (J. Cvijič), representing the Serbian. But Mr. Tsviyits's ethnographic ideas vary also with the development of Serbia's political pretensions. In 1909, he gave "Old Serbia" a different outline from that he gave it in 1911 (see his map published in the "Petermann" series), and in the hour of Serbian victory on the eve of the second Balkan war, another professor at Belgrade University, Mr. Belits (Belič), published his map, based on a study of dialects, a map that satisfies the most recent immoderate pretensions. The Serbo-Bulgarian frontier recognized by the treaty of March 1913 is plainly inspired by the ideas of Mr. Tsviyits, while the line drawn by Belits reveals and explains the causes of the breaking of treaty and the war between the allies.[1]

As has already been pointed out, after the Congress of Berlin, Austria-Hungary entered into closer relations with King Milan of Serbia. In the secret treaties signed in 1881 and renewed in 1889, Austria promised in clear, even terms "to aid the extension of Serbia in the direction of the Vardar Valley." Thus, at the very moment when the Dual Monarchy was depriving Serbia of any possibility of westward extension by joining the section of the Serbian population inhabiting Bosnia-Herzegovina to herself, Austrian diplomacy was holding out, by way of compensation, the hope of an extension toward the south, in those territories whose population, up to the period 1860 to 1870, had been universally recognized as Bulgarian even by the Serbians.

"From this point on," states the *Report* of the Carnegie International Commission of 1914, "nationalism distinctly gained ground in Serbia. The whole of Macedonia was identified with 'Old Serbia' and 'Young Serbia' in its map, claiming the entire territory occupied under the rule of Stephen Doushan, in the fourteenth century. At this period, the network of Serbian schools spread especially fast, thanks to the aid of the Turks, who here as elsewhere followed their habitual policy of playing off the Serbian and Greek minorities against the stronger and more dangerous minority of the Bulgarian exarchists. In 1899, the Serbian school manuals were for the first time published at Constantinople with ministerial sanction, and the Serbian school soon ceased to be secret and persecuted. In 1895-1896, according to official Serbian statistics, there were 157 schools with 6,831 scholars and 238 male and female teachers. It is, however, noteworthy that 80 of these schools, comprising 3,958 scholars and 120 male and female teachers, were situated in Old Serbia properly so-called, that is to say, that more than half of them belonged to counties that were undoubtedly Serbian.

"Here are the statistics for the Bulgarian exarchist schools for the same period: there were in Macedonia, 1896-1897, 843 such schools (against 77 Serbian schools); 1,306 teachers (Serbian, 118); 31,719 scholars (Serbian, 2,873); children in the kindergarten, 14,713.

"These figures show that, at the close of the nineteenth century, the overwhelming majority of the Slav population of Macedonia was sending its children to the exarchist Bulgarian school. The school became, henceforth, an auxiliary of the national movement and independent of the church. The movement changed both its character and its object. Side by side with the ecclesiastical movement led by priests and assisted by the religious council of the community, there arose in about 1895 a revolutionary movement directed against the Turkish regime whose object was political autonomy and whose leaders were recruited from the schoolteachers. On the other hand, the resistance of the minorities, supported by the Turks, grew more pronounced. 'Patriarchism' and 'exarchism' became the rallying cries of the two conflicting nations. From this time on the ethnographic composition of Macedonia was to be elucidated only by an enumeration of 'exarchist' and 'patriarchist' households—a most uncertain and fluctuating method since the strife grew more complicated, so that one and the same family would sometimes be divided into 'Bulgarians,' 'Greeks,' 'Wallachians,' and 'Serbians,' according to the church attended by this or that member."[2]

Referring to Vassil Kantchev's *Makedonia—Ethnographia i Statistika*, Colonel L. Lamouche, in his book *Quinze Ans D'Histoire Balkanique* (1904-1918), states that Dr. Gustav Weigand's statistics[3] and those of the Czech scholar Vladimir Sis approach those of Kantchev's. Writes Colonel Lamouche:

> Je ne puis garantir absolument la précision des chiffres de détail, mais ce que est certain, c'est que, comme j'ai pu m'en rendre compte sur place, les nationalites indiquées pour les différents villages sont exactes, ainsi que la proportion des éléments dans les localites mixtés. On pent donc en conclure que les proportions, sur l'ensemble de la population, se rapprochent beaucoup de la vérité.
>
> M. G. Weigand, professeur a l'Université de Leipzig, savant ethnographie et linguiste, qui à, a plusieurs reprises, parcouru la Macédoine dont il connâit parfaitement les langues et les dialectes, attribue aussi une serieuse valeur á l'ouvrage de V. Kantchev, dont il a pu contrôler les donées.
>
> D'après V. Kantchev, la population de la Macédoine dan les limites indiquées, aurait été, dan la période de 1895 à 1900, de 2,252,000 âmes se décomposant comme suit, entre les nationalités et les cultes.

	Chrétiens	*Israélites*	*Musulmans*	*Total*
Bulgares	1,032,000		147,000	1,179,000
Turcs			498,000	498,000
Grecs	211,000		14,000	225,000
Macédo-Roumains	78,000			78,000
Albanais	8,500		116,500	125,000
Tsiganes	10,000		45,000	55,000
Israelites		70,000		70,000
Divers	22,000			22,000
TOTAL	1,361,500	70,000	820,500	2,252,000

M. Vladimir Sis, de nationalté tchèque, dan une étude publiée en 1918,[4] donne des chiffres se rapprochant beaucoup de ceux de Kantchev.[5]

3. *THE LAUNCHING OF A LIBERATION MOVEMENT BY THE MACEDONIAN BULGARIANS*

The revolt against the Berlin settlement first manifested itself in Macedonia. In 1878 and 1880, a series of uprisings occurred in Ohrid, Prilep, Demir-Hissar, Krushevo, Resen, Debra, and other Macedonian

Russian Map- Balkans after the San Stefano treaty.^

<<< Bulgarian Lithography -"Free Bulgaria" by Bulgarian Artist Georgi Danchov.

Below: Berlin Congress cut San Stefano Bulgaria in three pieces, Principality Bulgaria,semi autonomy Eastern Roumeiya,but Macedonia were returned to the Otoman Empire.This start the Macedonian Question.
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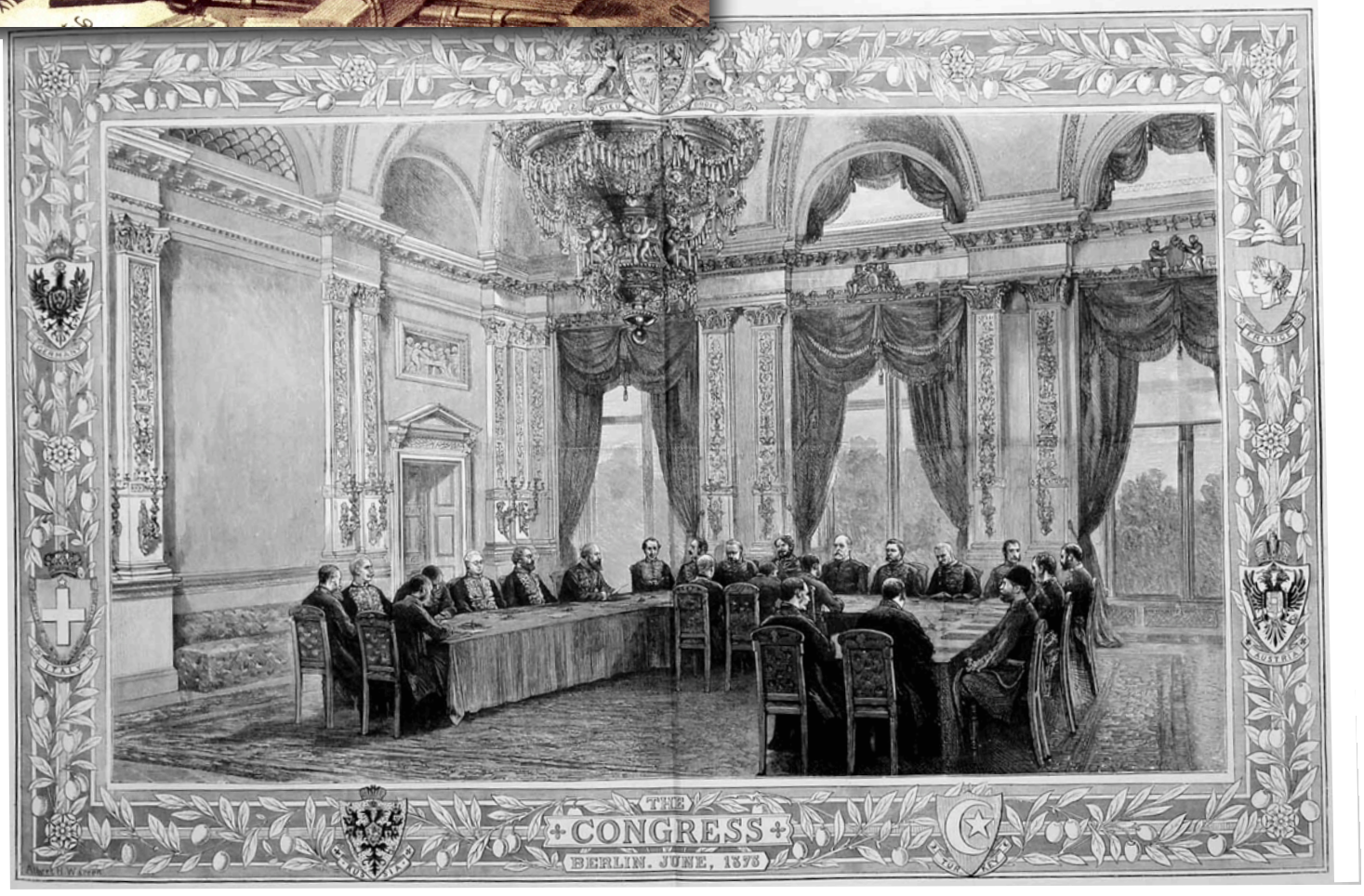

Left:Popular Bulgarian lithography about the Berlin Congers:In the Middle is the Bulgarian Principally enjoying its freedom,left is the Eastern Roumeliya which get semi autonomy,and back right is crying Macedonia ,returned in the Otoman Empire.
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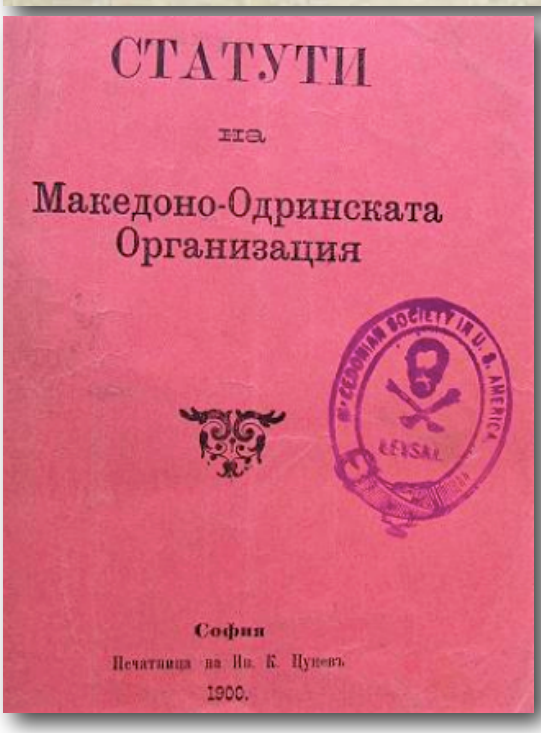
Pic. below left: Text on the small shields say North and South Bulgaria (fighting for Macedonia). This is the 1903 Ilinden Kostur Flag in the Macedonian Tribune Museum.
<<<

^ Above: Popular Bulgarian lithography from 1885,when Principality Bulgaria and Eastern Roumeilya united. Note:Macedonia is still back there crying and wayting for its freedom.

Macedonian Bulgarians before departure to the ship going to the “dream land” Canada. Pictured in front of the popular Bulgarian Lithography -”Free Bulgaria”
by Bulgarian Artist Georgi Danchov.
<<<

Before MPO (1922):

In Bulgaria and Macedonia, many young Macedonian-Bulgarians, having heard beautiful stories from American missionaries, went to the US in quest for a better life. Some of these pioneers were returning to their homeland telling the same wonderful stories about strange events and phenomena such as electricity, elevators, skyscrapers, freedom and democracy, quick and huge profits. The first wave of immigrants appeared after the failure of the Ilinden Uprising in 1903. More than 30,000 Macedonian Bulgarians immigrated to Bulgaria, and several thousand did in America and Canada. Despite the woes of migrant life, our immigrants had not forgotten the homeland and tried hard- by any means available to them- to help their brothers in enslaved Macedonia, which was the fundamental reason for our immigrants to begin organizing. Church celebrations, folk dances, Sunday schools, and other get-together events were real opportunities to meet and greet friends and countrymen. With lots of joy and pride the days of the Saints Kiril and Metodiy (Cyril and Methodius) were celebrated. The Macedonian-Bulgarian community in Toronto, Canada was one of the most active ones. In 1916, they set up a theater group that was soon invited to perform in other cities. At the Macedonian-Bulgarian church in Toronto, "St. Cyril and Methodius" a literary circle "Ivan Vazov" was organized. The strong relationship with our country led immigrants to open small learning centers where adolescents were made familiar with the native Bulgarian language. In Detroit, the Michigan School at the church "St. Kliment Ohridski" (St. Clement of Ohrid) was frequented by 30 to 100 students in different periods. Attention was drawn to the physical training as well as health, which explains the establishment of companies such as "Balkan yunak". In 1899 the first Bulgarian-Macedonian Association "Vasil Levski" was founded. Its task was to support the struggle of the Bulgarians in Macedonia and the Odrin area. Many other organizations were working at full speed: the Mutual Company "Prishalets" (1906) in New York, "Kosinski charity", Smardeshko charity "Pando Klyashev", Zagorichko joined the company "St. Elijah" and "Progress" as well as the first Macedonian-Bulgarian self-helping company "Eagle", etc.



The first Macedono-Bulgarian organization in USA was the Macedono-Odrin Organization “Vasil Levski” founded in 1899 in North Addams, Massachusetts. Its newspaper “Borba” (Struggle) had been published by the organization for years. In 1906 there were 16 organizations in Boston, Cincinnati, Dayton, St. Louis, Milwaukee, and Barkley.

НАРОДЕНЪ ГЛАСЪ

NARODEN GLAS — (NATIONAL HERALD)

BULGARIAN NATIONAL ILLUSTRATED INDEPENDENT NEWSPAPER

Entered as Second Class Matter October 22, 1907, at the Post Office at Granite City, Illinois, under the Act of Congress of March 3, 1879.

БЪЛГАРСКИ НАРОДЕНЪ ИЛЮСТРОВАНЪ НЕЗАВИСИМЪ ВЕСТНИКЪ

The development of Bulgarian culture among the business oriented immigration falls upon the joint-stock company "National Herald", an undisputed pioneer. The company was founded in 1907 in the Illinois town of Granite City, which, in turn, was settled in the second half of 1906. The initiative was undertaken by four major trading houses in Granite City and Maddison - those of Constantine Mitsarev and Nicolas Alabakov coming from the village of Brusnik, Bitota,Vardar Macedonia (Granite City); and Lazarov Evangelov and "Gicho" from Smardesh, Kostursko, Egey Macedonia (Maddison).

Members of the Bulgarian Charity Organization "Tursie" in Toronto. Almost all ofthem are from the village of Tursie, Lerin.>>

Photo from the parade honouring the day of the Macedono-Bulgarian Organisation in Gary, Indiana. Several Bulgarian flags are seen on the picture.

БЪЛГАРСКАТА ПРАВОСЛАВНА ЦЪРКВА „СВ. ТРОЙЦА“ ВЪ ГР. МАДИСОНЪ, ИЛ.

Българската православна църква «Св. Тройца» въ гр. Мадисонъ, Ил.

Българската православна църква «Св. Тройца» въ градъ Мадисонъ, Ил., е построена презъ 1910 година. Първиятъ чредникъ на храма бѣ отецъ Христо Карабашевъ, следъ него е служилъ покойниятъ протопрезвитеръ Д-ръ Кръстьо Ценовъ, а понастоящемъ — свещеникъ Велко Поповъ. Църковното настоятелство презъ 1938 година имаше следния съставъ: Лазаръ Палчевъ, отъ село Косинецъ, Костурско — председатель; Димитъръ Рунчевъ, отъ България — подпредседатель; Христо Геровъ, отъ село Джмбени, Костурско — касиеръ; Христо Вещуровъ, отъ село Косинецъ, Костурско; Иванъ Христовъ, отъ България; Христо Лабаничаровъ, отъ с. Смърдешъ, Костурско; Цанко Тонковъ, отъ България; Наумъ Евангеловъ, отъ с. Апоскепъ, Костурско и Семъ Базаровъ,, отъ България — съветници; контролна комисия: Велко Поповъ, Тони Деневъ, отъ България и Б. Джорджевъ; епитропъ — Коста Бѣлчевъ; увеселителна комисия: Миланъ Гръкляновъ, Донко Цаневъ, Никола Стойчевъ и Семъ Бързевъ.

Църквата е изградена отъ тухли. На долния етажъ има

Blessing of the Corner-Stone: September 5, 1909

REVEREND FATHER THEOPHELACT
Pastor of the Church

RIGHT REVEREND BISHOP DARLINGTON
Harrisburg Episcopal Diocese

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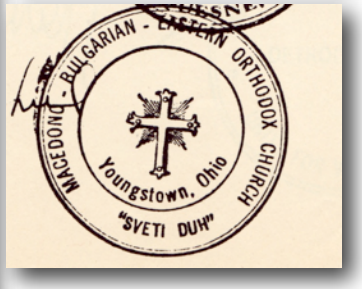
Mitze Shishkoff
Rampo Spiroff
Achko Dimoff

<<< Stilton,PA Members of the Bulgarian Mecedono-Odrinian Organization. See the enormous Bulgarian and USA flags.

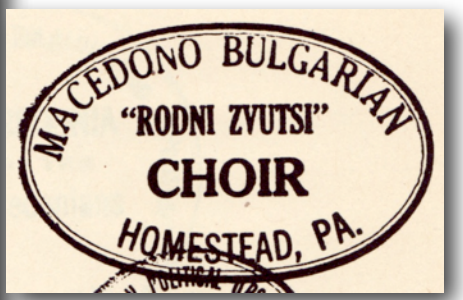


Three Macedonian-Bulgarian women from Gary, Indiana, members of MOBNO-Macedonian-Adrianople Bulgarian National Organization, sewn the flag inspired by the lithography “Free Bulgaria”, which is sent together with the Macedono-Bulgarian volunteers participated in the Balkan wars 1912-1913.

In 1912, as a result of the First Balkan War, the Ottoman Turks were driven from Macedonia. The present day boundaries of Macedonia were made official when the Treaty of Bucharest was signed on August 10, 1913. The lions share was occupied by Greece and Serbia. These two states proceeded to close all our Bulgarian schools and churches, and many of our intellectuals – teachers and clergy – were murdered. Among these martyrs was Archimandrite Evlogii, born in Bitola and head of the Bulgarian Orthodox Diocese of Solun. He was arrested by the Greek authorities, herded onto a ship along with countless others. On June 18, 1913, he was stuck repeatedly with a sword by supposedly Orthodox Christian Greek soldiers and then thrown into the Aegean Sea while still alive. My grandmother was an eye witness to the destruction of icons with Slavonic inscriptions in her native village of Drenoveni in the Kostur region of Aegean Macedonia. She recalled that the Greeks had a special hatred toward the icon of Sts. Cyril and Methody. Before being piled and burned outside the church, the Greek soldiers took out their knives and gouged out the eyes of the two saints before tossing it on the burning pile. One of the Bulgarian teachers, Iliya Grigorov who was a native of the village, was subjected to a cruel beating because he wouldn’t declare himself a Greek. These are not isolated incidents. The Carnegie Commission investigating the causes of the Balkan Wars records many such cases.

The Serbs employed similar such tactics. The Makedonski Almanah, published by the MPO in 1940, records that soon after the occupation of their part of Macedonia, 200 were arrested in Tetovo, 600 in Bitola, 350 in Resen, 200 hundred in Veles and many others in other towns because they refused to deny their Bulgarian ethnicity. All school children in the old Vardar Macedonia – today’s Republic of Macedonia – had to begin the school day by proclaiming Ja sam pravi srbin (I am a true Serb). - Article by Labro Korolov.

<<The Macedono-Bulgarian "Orient" band, founded on September 21, 1914 in Granite city, Illinois.



"Bulgarian Balkan Band" - founded in 1915 in Stilton, Pennsylvania. Most of its members were from Prilep, Macedonia.>>>

Members of the gymnastics society "Balkan yunak" in Toronto, Canada, September 1915.Note:the small Canadian and Bulgarian flags.

Bulgarian School, 1917, Toronto at Sts. Cyril and Methody Macedono-Bulgarian Orthodox Church.

РЕЗОЛЮЦИЯ

НА

МАКЕДОНО-БЪЛГАРСКИЯ КОНГРЕСЪ, ДЪРЖАНЪ НА 1-6 ДЕКЕМВРИ 1918 ГОДИНА ВЪ ЧИКАГО ЗА СВОБОДАТА НА МАКЕДОНИЯ И ОБЕДИНЕНИЕТО НА БЪЛГАРСКИЯ НАРОДЪ.

До Почитаемия Удроу Уилсънъ,
Президентъ на Съед. Държави въ Америка,
Парижъ, Франция.

Г-нъ Президентъ,

Подписанитѣ двѣстѣ делегати, прѣдставляващи 40,000 българи отъ Македония, живущи въ разнитѣ градове на Съединенитѣ Държави въ Америка, сме събрани на конгресъ въ Чикаго.

Прѣди всичко, ние считаме за свой приятенъ дългъ да изкажемъ нашитѣ най-сърдечни благодарности къмъ великия американски народъ за любезния приемъ и гостоприемство, указани намъ отъ деня на нашето пристигане въ тази страна — прибѣжище на угнетенитѣ.

При това, ние не можемъ да не оцѣнимъ заслугитѣ на американскитѣ пионери и влиянието на тѣхнитѣ институти между нашия народъ прѣзъ послѣднитѣ 60-70 години.

Ползувайки се отъ свободата на страната, ние прѣдставяме на уважаемото оцѣнение на президента на Съединенитѣ Държави слѣдующитѣ факти:

1. Ние сме родени, израстнали, възпитани и живѣли въ разнитѣ градове и села на Македония: Скопие, Тетово, Дебъръ, Охридъ, Костуръ, Леринъ, Воденъ, Битоля, Прилѣпъ, Велесъ, Гевгели, Дойранъ, Кукушъ, Радовишъ, Малешево, Щипъ, Кочани, Кратово, Куманово, Паланка, Демиръ-Хисаръ, Сѣресъ, Драма, Ръсенъ, Тиквешъ, Струга, Ениджe-Вардаръ, Солунъ и околнитѣ имъ, по настоящемъ подъ сръбско и гръцко иго, до като принудени отъ жестокото бивше турско правителство, избѣгали сме въ свободнитѣ държави на Америка, кждѣто се радваме на пълна свобода и правда, но въпрѣки туй, не можемъ да прѣстанемъ да мислимъ за нашата родна страна, кждѣто сме изоставили нашитѣ сѣмейства, жени и дѣца — а това е най-свещената длъжность за всѣки единъ човѣкъ;

2. Ний, които за по-вече отъ половинъ столѣтие сме се борили и били срѣщу Турция за свобода, доживѣхме да видиме нашитѣ идеали осуетени, вслѣдствие на позорния Букурещки договоръ въ 1913 год., срѣщу който на врѣмето издигнахме гласътъ си на протестъ отъ Америка и който договоръ, като единъ актъ на насилие, донесе нови болѣзнени усложнения на Балканитѣ, когато избухна великата война, като хвърли България на страната на Германия срѣщу Сърбия, обстоятелство, което на врѣмето ползува само Германия;

3. Ний сме часть отъ това население, чийто бащи и дѣца сж се борили срѣщу гръцкото религиозно иго и прѣди още Българското Царство да е сжществувало, бѣха създателитѣ на нашата църковна организация — Българската Екзархия въ Цариградъ;

4. Ние тукъ сме само една часть отъ 1,200,000-то славянско население на Македония, което говори нищо, освѣнъ български, но ние желаемъ да споменемъ, че нашата воля е изложена свободно, безъ всѣкакво външно влияние или насилие;

5. Ний нѣма да споменемъ тукъ нищо досѣжно мнѣнията на пжтешественици и етнографи, които сж установили българската националность на християнското население на Македония, но взимаме свободата да заявимъ, че по никой начинъ не ще бжде справедливо да останемъ подъ сръбско или гръцко иго, когато принципътъ за САМООПРѢДѢЛЯНЕТО И ОБЕДИНЕНИЕТО НА НАЦИИТѢ е така тържествено прокламиранъ.

По поводъ на всичко казано, конгреса взе слѣднята

РЕЗОЛЮЦИЯ

Въ името на великитѣ принципи, които Господинъ Президента на Съединенитѣ Държави въ Америка прокламира и които го ржководятъ въ свѣтската му политика, най-

Macedono-Bulgarian Congress held in Chicago,IL in 1918.

учтиво да се помоли той да упражни най-добритѣ си усилия прѣдъ Мировата Конференция, щото нашата родна страна Македония, да бѫде поставена въ границитѣ на нашето общо Отечество — България, като попрѣчи на една политика на разцѣпление и разпокъсване на родната ни страна.

Конгресътъ не се съмнѣва, че Господинъ Президента ще защити една справедлива кауза, защото това е една отъ неговитѣ свещени цѣли — да се даде свобода и животъ на всѣка нация, единчкия начинъ за достигане на траенъ миръ, до като въ случай на неправда, биха се оставили сѣмена на бунтъ и национални движения — една опасность за бѫдащитѣ поколѣния.

Конгрестъ искрено вѣрва, какво Господинъ Президента на Съединенитѣ Държави въ Америка ще се застжни за нашата свобода и национално обединение и му пожелава успѣхъ въ мисията за САМООПРѢДѢЛЯНЕТО И ОБЕДИНЕНИЕТО НА НАЦИИТѢ.

Прѣдседатель на конгреса: Протоиерей Д. НАКОВЪ

Секретарь: АЛЕКСАНДРЪ БѢЛИЕВЪ.

Members-representatives of 40 000 macedonian Bulgarians petition to the President Willson to suport the Bulgarians in Macedonia.

The same time in Macedonia,Todor Aleksandrov resurrect the IMRO again(he did it again in 1910,after the Turkish Huriet)

№ 1. 15 DECEMBRE 1923. № 1.

LA LIBERTE OU LA MORT

Nouvelles Macédoniennes

BULLETIN DE L'ORGANISATION INTÉRIEURE RÉVOLUTIONNAIRE DE MACÉDOINE

La tâche du Bulletin

A l'époque où la Macédoine était placée sous la domination ottomane et luttait pour recouvrer sa liberté et son indépendance, le gouvernement de Constantinople affirmait, à la face du monde, que la population des trois vilayets nageait dans la prospérité entourée d'une bienvillance paternelle de la part des autorités ottomanes et que la responsabilité des troubles incombait exclusivement à la Bulgarie. Les agents de Belgrade et d'Athènes à l'étranger s'efforçaient de leur côté de prouver que l'autonomie de la Macédoine signifierait son annexion inévitable à la Bulgarie. C'est que Belgrade et Athènes poursuivaient le partage de notre patrie qui, à leurs yeux, n'était qu'une proie. Aussi réussit-on enfin à imposer par la violence un partage effectif de cette contrée entre la Bulgarie, la Serbie et la Grèce — partage sanctionné une première fois à Bucarest (1913) et une seconde fois à Neuilly (1919), au mépris de la volonté de la population et des lois de la nature.

La population de la Macédoine — composée de Bulgares 48%, de Turcs 23%, de Grecs 11%, d'Albanais 8%, de Valaques 3·4%, de Juifs et autres races 6·6% — n'a pas renoncé, en ce moment à ses revendications d'il y a trente ans — revendications qui peuvent être résumées en deux mots — liberté et self-gouvernement. rer l'opinion, en affirmant que l'autonomie de cette contrée équivaudrait à son annexion un jour à la Bulgarie et que c'est cette dernière qui y envoie des bandes *de comitadjis*. Or, la vérité est que les Serbes et les Grecs se comportent envers nous, les opprimés et asservis, à l'instar des satrapes assyriens et attachent à la vie humaine un prix moindre que les chasseurs de Negrès en Afrique.

Dénoncer les faits auxquels la tragédie macédonienne donne lieu chaque jour, démentir les mensonges répandus par les conquérants — voilà le but que se propose d'atteindre notre petite feuille — porte-parole d'une contrée malheureuse.

Les amis de la justice, de la liberté et de la paix pourront apprendre que les Macédoniens ne sont ni des brigands, ni des assassins, ni des spadassins professionnels cherchant à guerroyer éternellement. Au contraire en vrais martyrs, ils luttent en plein XX-e siècle pour le respect de leurs droits ethniques et, plus que tout autre, ils sont attachés aux idéals de fraternité entre les peuples et de paix durable dans le monde.

Comment les Serbes dominent-ils la Macédoine?

Les Serbes slaves et chrétiens exterminent les

In 1923 VMRO Congress convened in Gorna Djumaya,Pirin Macedonia. After the Congress VMRO issued a declaration in Bulgarian and French languages,which gives the following statistics of the population in Macedonia: Bulgarian 48%, 23% Turks, Greeks, 11%, 8% Albanians, Vlachs-3-4% ..

Карта отъ проф. Ст. Бадждовъ.

Македония на македонцитѣ.

В. Гладстонъ.

... И ако за единъ кръстъ непрѣменно е нуждна една Голгота, ние ще я кажемъ: Тя е цѣлата европейска земя.

И ако за една Голгота, непрѣменно е нуженъ единъ върхъ, ние ще го назовемъ: Македония.

П. К. Яворовъ.

*

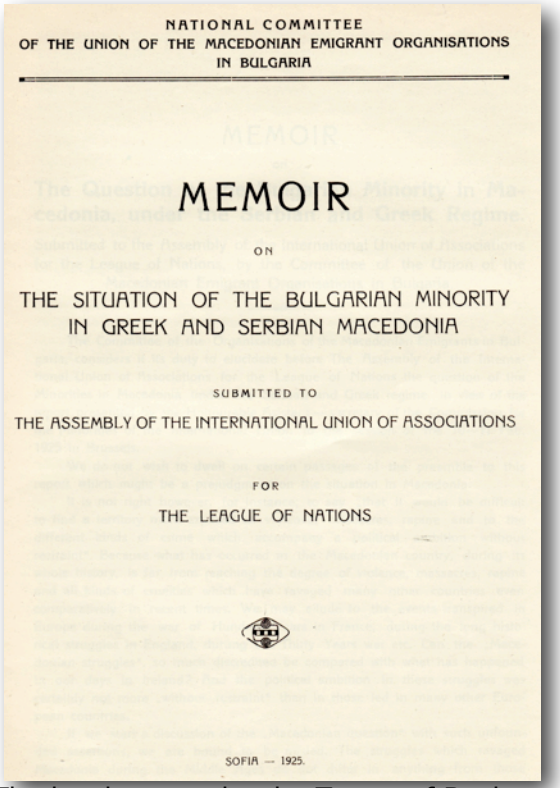
Съюзъ на Македонскитѣ Студентски Дружества въ Чужбина.

No. 6.

Македония заема срѣдата на Балканския полуостровъ. Ограничена на истокъ съ р. Мѣста, на сѣверъ съ Рила, Осогово и Шаръ планина, на западъ съ р. Дринъ и Охридското езеро, на югъ съ Бистрица и Бѣлото море — Македония има една повърхность отъ 65.000 км², съ едно население отъ 2,301.767 жители, които споредъ своята народность се дѣлятъ на: 1,096.376 (48%) българи, 541.815 (23%) турци, 252.366 (11%) гърци, 184.315 (8%) албанци, 77.365 (3·4%) аромжни, 43.370 (1·6%) цигани, 106.360 (5%) евреи и други.

Отъ 30 години Македония се бори за своята независимость. Въпрѣки това, обаче, тя биде раздѣлена по силата на Букурещкия договоръ (1913 г.) между Сърбия, Гърция и България; мирнитѣ договори слѣдъ всемирната война потвърдиха тая подѣлба. Недоволна отъ варварската тирания, на която е подхвърлена и която спъва както културния животъ, така и икономическото развитие на страната, Македония издига наново знамето на независимостьта и призовава на помощь всички хумании хора, желаещи европейския миръ и благото на народитѣ.

Macedonian Student Organizations published Macedonian memorial cards for the VMRO revolutioneers who died for the Macedonian freedom.They gived statistic on the Macedonian population as folow: 48% Bulgarians,23% turks,11% greeks,8% albanians...



NATIONAL COMMITTEE
OF THE UNION OF THE MACEDONIAN EMIGRANT ORGANISATIONS
IN BULGARIA

MEMOIR

ON

THE SITUATION OF THE BULGARIAN MINORITY
IN GREEK AND SERBIAN MACEDONIA

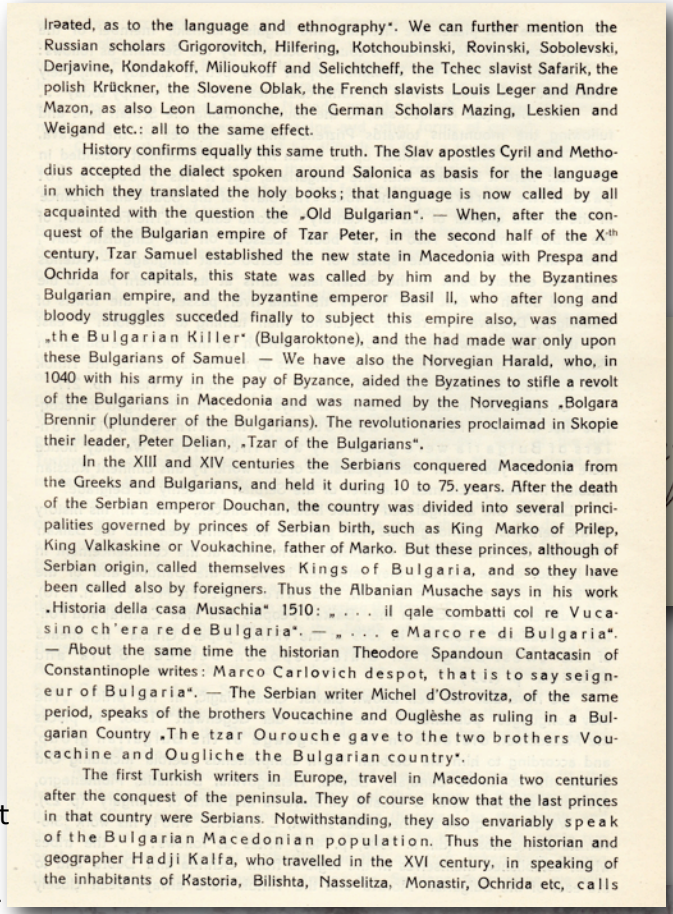
SUBMITTED TO

THE ASSEMBLY OF THE INTERNATIONAL UNION OF ASSOCIATIONS

FOR

THE LEAGUE OF NATIONS

SOFIA — 1925.



Irəated, as to the language and ethnography". We can further mention the Russian scholars Grigorovitch, Hilfering, Kotchoubinski, Rovinski, Sobolevski, Derjavine, Kondakoff, Milioukoff and Selichtcheff, the Tchec slavist Safarik, the polish Krückner, the Slovene Oblak, the French slavists Louis Leger and Andre Mazon, as also Leon Lamonche, the German Scholars Mazing, Leskien and Weigand etc.: all to the same effect.

History confirms equally this same truth. The Slav apostles Cyril and Methodius accepted the dialect spoken around Salonica as basis for the language in which they translated the holy books; that language is now called by all acquainted with the question the „Old Bulgarian". — When, after the conquest of the Bulgarian empire of Tzar Peter, in the second half of the Xth century, Tzar Samuel established the new state in Macedonia with Prespa and Ochrida for capitals, this state was called by him and by the Byzantines Bulgarian empire, and the byzantine emperor Basil II, who after long and bloody struggles succeded finally to subject this empire also, was named „the Bulgarian Killer" (Bulgaroktone), and the had made war only upon these Bulgarians of Samuel. — We have also the Norvegian Harald, who, in 1040 with his army in the pay of Byzance, aided the Byzatines to stifle a revolt of the Bulgarians in Macedonia and was named by the Norvegians „Bolgara Brennir (plunderer of the Bulgarians). The revolutionaries proclaimad in Skopie their leader, Peter Delian, „Tzar of the Bulgarians".

In the XIII and XIV centuries the Serbians conquered Macedonia from the Greeks and Bulgarians, and held it during 10 to 75. years. After the death of the Serbian emperor Douchan, the country was divided into several principalities governed by princes of Serbian birth, such as King Marko of Prilep, King Valkaskine or Voukachine, father of Marko. But these princes, although of Serbian origin, called themselves Kings of Bulgaria, and so they have been called also by foreigners. Thus the Albanian Musache says in his work „Historia della casa Musachia" 1510: „ . . . il qale combatti col re Vucasino ch'era re de Bulgaria". — „ . . . e Marco re di Bulgaria". — About the same time the historian Theodore Spandoun Cantacasin of Constantinople writes: Marco Carlovich despot, that is to say seigneur of Bulgaria". — The Serbian writer Michel d'Ostrovitza, of the same period, speaks of the brothers Voucachine and Ouglèshe as ruling in a Bulgarian Country „The tzar Ourouche gave to the two brothers Voucachine and Ougliche the Bulgarian country".

The first Turkish writers in Europe, travel in Macedonia two centuries after the conquest of the peninsula. They of course know that the last princes in that country were Serbians. Notwithstanding, they also envariably speak of the Bulgarian Macedonian population. Thus the historian and geographer Hadji Kalfa, who travelled in the XVI century, in speaking of the inhabitants of Kastoria, Bilishta, Nasselitza, Monastir, Ochrida etc, calls

Macedonian Emigrant Organization in Bulgaria also rised their voice against the serbian and grrek terror over the Bulgarians in Macedonia.
<<<

Below:The celebration of the St. St. Cyrill and Methodius day in Madison, Illinois, 1920. The Bulgarian flag on right is proudly raised as a symbol of the national affiliation of the early emigration. v

The borders, set by the Treaty of Bucharest did not change after World War1,and the Greeks and Serbs continued their same policy of assimilation.After the war many of our people immigrated to the United States, Canada and Australia to escape this oppression, joining those who had immigrated earlier from Ottoman Turkey.As heirs of a revolutionary tradition, our parents and grandparents were not prepared to let this oppression go unchallenged. They realized that this battle for basic human rights had to be fought by peaceful and legal means. There were already organizations in the various cities of the United States and Canada. The founders visualized a union of these local chapters which would create a powerful organization with real clout, which could be heard by those in positions of power, such as the League of Nations.

The vision for bigger organization began to take concrete shape on Oct 1, 1922, when the Organizational Convention of the MPO met in Fort Wayne, Indiana. A new Central Committee was elected with Atanas Stefanoff as president and Atanas Lebamoff as treasurer. Since its inception, the MPO strived to make public the methods Greece and Yugoslavia to oppress the population in the parts of Macedonia they had conquered. They wrote about various injustices in the Macedonian Tribune founded in 1927 as the organ of the MPO. The editor of many years, Luben Dimitroff, a native of Bitola, as well as Christo Nizamoff of Resen were talented writers in Bulgarian and their arti-cles were masterpieces of prose as well as informative. The MPO believes that an ideal solution of the Mace-donian Problem would be a free and united Macedonia where all ethnicities – Bulgarian, Albanian, Vlach (Arumanian) and others would enjoy equal rights. Visits were made to important people in the American and Canadian governments to inform them of the persecution in the old country. When the Greek government was forcing entire villages in Macedonia to stop speaking our language, the MPO prepared a memorandum and a delegation from the MPO took it to the United Nations much to the displeasure of the Greek officials in New York. But our memorandum had an effect. The oaths were stopped.

The Macedonian Tribune was published mostly in Bulgarian, so the Central committee decided there was a need for an MPO periodical to publish scholarly articles in English. In 1967, the magazine Balkania was launched. The editor was Christ Anastasoff, a member of the Central Committee. No one has done more to popularize the Macedonian Question in English than Christ Anastasoff. His book, The Tragic Peninsula pub-lished in 1939, is a classic, but it is long out of print. -Article By Labro Korolov.

MPO History - Founding Fathers Organize MPO in 1922 During Turbulent Years Following First World War

by Christo N. Nizamoff

The MPO was founded during the turbulent years following the peace treaties which ended the first world war in 1918. The widely proclaimed 14 points by United States President Woodrow Wilson for national self-determination met with an almost savage rejection by the French, the British and their allies. Once the war was won they had no use for Wilson's idealism and no serious intentions of establishing a lasting peace in the war-torn continent. The prospect for freedom by many groups such as the Macedonians was dashed. Macedonia was put back under the oppressive regime of the Serbians and the Greeks in spite of the warning by well-known political experts that the unsolved Macedonian problem would keep the Balkans in constant turmoil. The effect of this decision was devastating for all patriotic Macedono-Bulgarians in the United States and Canada who had spared no effort to demand the creation of a free and independent Macedonia. Their hopes dashed, their spirit suppressed, a dangerous wave of apathy and indifference settled over most of our countrymen, and all attempts to keep the organized groups together and hope for another day met with failure and, in some circles, with unnecessary abuse. Patriots and patriotism became words for ridicule.

The Macedono-Bulgarian National Union, which only a few years before had valiantly struggled in support of the Macedonian cause, abruptly fell apart. This situation added extra fuel to accelerate the general indifference. No formal notice was given and no one knew who took this action and why. The prevailing apathy encouraged the few radical nests in our settlements to start fishing in muddy waters. And there were also individuals who, for some mysterious reasons best known to them, were strenuously opposed to the reorganization of the former groups.

Under the prevailing conditions the prospects for a new organized body to continue the struggle for the freedom of Macedonia were anything but favorable. Ardent participants in the struggle, who a few short years before proudly carried the organization's banner, now refused to be identified with any patriotic group.The apathy was deep and widespread.

Fortunately it did not affect everyone and did not reach some of our oldest settlements. A few of the brotherhoods remained intact. If the heart was not bursting with flaming fire, the sparks were still there and could be ignited at any time.

The appeals for a renewed struggle first came from Ft. Wayne, Ind., where the brotherhood had remained active and intact. Steelton, Pa., another strong Macedonian bastion, followed the example of Ft. Wayne and began its own campaign. These appeals were heeded by the Macedonian groups in Indianapolis, Gary, Lansing, Detroit, Dayton, Springfield, Cincinnati and New York. Slowly but surely the fog was dissipated. Now as before, the sufferings for our brothers and sisters in Macedonia under Serbian and Greek rule became the main object of concern for these groups.

But their task was not easy. Beside waging a struggle against the enemy in their homeland, they had to fight vicious and misdirected opposition in their home base. They ganged up from all sides like hungry vultures ready for the kill. But nothing could discourage these sturdy and dedicated men who had been tortured in the Turkish dungeons in Bitola and Solun, tempered during the great insurrection in battle with undisciplined Bashi Bozouks, and at times forced to set their own homes on fire so that the enemy would not get hold of hidden arms, dynamite and ammunition. Is it any wonder then that these strong-willed individuals built the foundation of the MPO and the MACEDONIAN TRIBUNE which have lasted for over six [seven] decades?

It did not take long for the reactivated groups to move from words to action. By unanimous consent Ft. Wayne was chosen as the site for the first formative convention. It was called to order on Oct. 2, 1922, with a handful of delegates present. With few exceptions, most of the delegates were veterans of the Ilinden Insurrection in 1903.

The deliberation centered on the condition in Macedonia, where the Bulgarian schools and churches were forcibly closed and the teachers and priests arrested or exiled. Writing the by-laws took considerable time, but the product was a masterpiece of good statesmanship and political vision. It opened the doors for everyone born in Macedonia regardless of religion or national origin, who would willingly accept the main objective of the organization the creation of a free and independent Macedonia with equal rights and privileges for all its citizens. The unanimously accepted resolution stressed the main point of the by-laws and implored the great powers to assist in solving this problem.

Then came the election of officers. The results were as follows: Anastas Stephanoff of Ft. Wayne, president; Trayan Nickoloff of Indianapolis, vice-president Michael Nickoloff of Ft. Wayne, Secretary; Atanas Lebamoff of Ft Wayne, treasurer, and Pavel Angeloff of Chicago, advisor. Ft. Wayne was selected as the temporary headquarters of the Central Committee. Indianapolis was chosen as the site for the next annual convention.

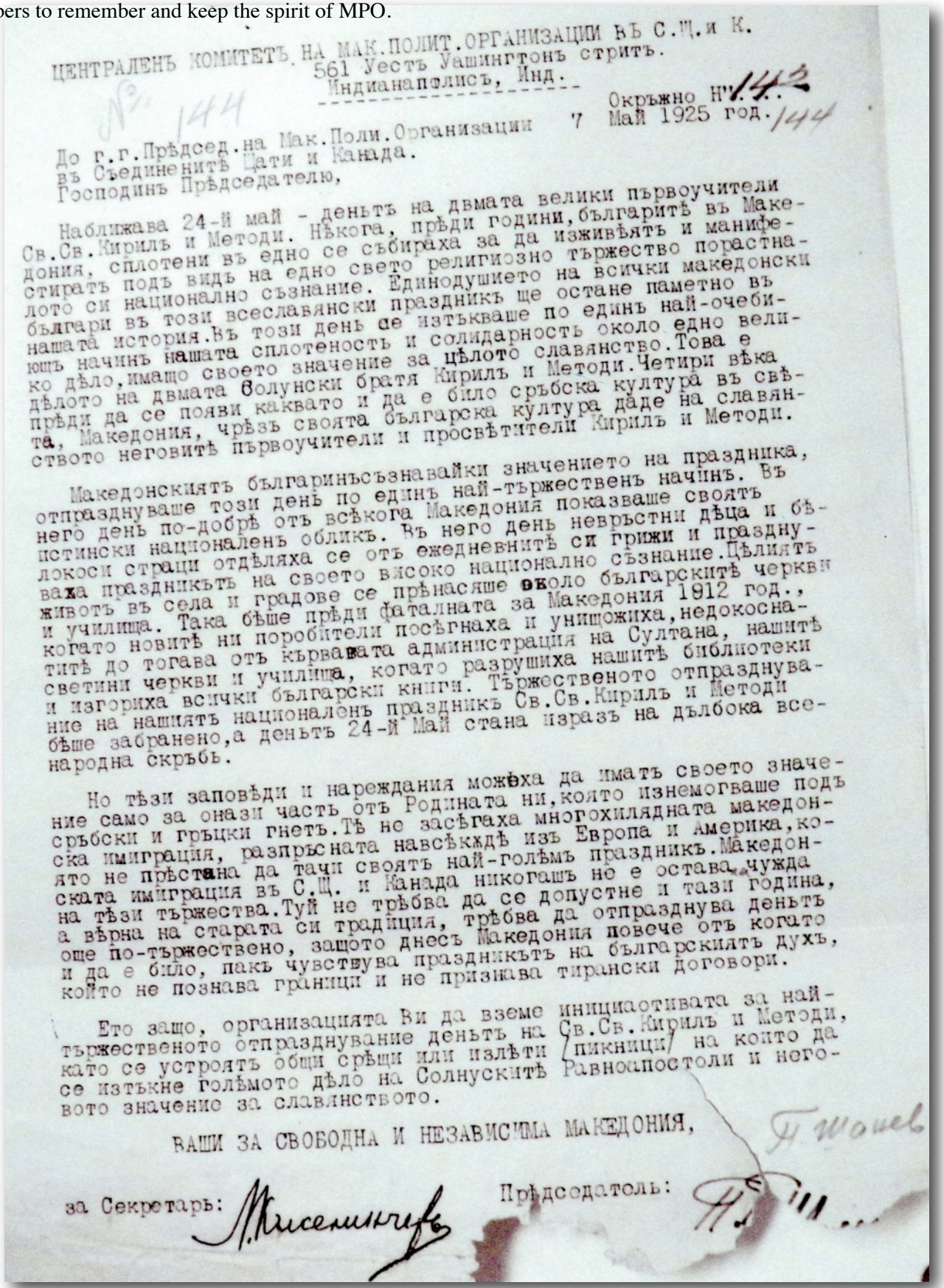
The session ended in an atmosphere of enthusiasm and complete agreement among all delegates. No banquet followed the closing of the convention. The delegates gathered in one of our restaurants for a simple meal and prolonged friendly conversation.

The writer had worked for the MPO for more than 40 years. After retirement he continued to write articles for this newspaper until his death in 1989.

MPO-Kostur , Ft.Wayne,IN Meeting in good and bad ,1922-1923.Note:all texts on the pictures in Bulgarian language and alphabeth.
>>>

MPO-Kostur in Ft.Wayne, IN,celabrates Ilinden 1903, in 1923.
<<<<

The following MPO documents from the extensive MPO archive at the Macedonian Tribune Museum testify undoubtedly and in chronological order for the national character of the people who established MPO as well as what they were struggling for… These documents crush any claims, speculations and manipulations fabricated by Skopie. Additionally, these documents will also help the MPO members to remember and keep the spirit of MPO.



ЦЕНТРАЛЕНЪ КОМИТЕТЪ НА МАК.ПОЛИТ.ОРГАНИЗАЦИИ ВЪ С.Щ.и К.
561 Уестъ Уашингтонъ стритъ.
Индианаполисъ, Инд.

№ 144

Окръжно №142

7 Май 1925 год. 144

До г.г.Прѣдсед.на Мак.Поли.Организации
въ Съединенитѣ Щати и Канада.
Господинъ Прѣдседателю,

Наближава 24-й май - деньтъ на двмата велики първоучители Св.Св.Кирилъ и Методи. Нѣкога, прѣди години, българитѣ въ Македония, сплотени въ едно се събираха за да изживѣятъ и манифестиратъ подъ видъ на едно свето религиозно тържество порастналото си национално съзнание. Единодушието на всички македонски българи въ този всеславянски праздникъ ще остане паметно въ нашата история. Въ този день се изтъкваше по единъ най-очебиющъ начинъ нашата сплотеность и солидарность около едно велико дѣло, имащо своето значение за цѣлото славянство. Това е дѣлото на двмата Солунски братя Кирилъ и Методи. Четири вѣка прѣди да се появи каквато и да е било сръбска култура въ свѣта, Македония, чрѣзъ своята българска култура даде на славянството неговитѣ първоучители и просвѣтители Кирилъ и Методи.

Македонскиятъ българинъсъзнавайки значението на празднника, отпразднуваше този день по единъ най-тържественъ начинъ. Въ него день по-добрѣ отъ всѣкога Македония показваше своятъ истински националенъ обликъ. Въ него день невръстни дѣца и бѣлокоси страци отдѣляха се отъ ежедневнитѣ си грижи и праздноваха празникътъ на своето високо национално съзнание. Цѣлиятъ животъ въ села и градове се прѣнасяше около българскитѣ черкви и училища. Така бѣше прѣди фаталната за Македония 1912 год., когато новитѣ ни поробители посѣгнаха и унищожиха, недокоснатитѣ до тогава отъ кървавата администрация на Султана, нашитѣ светини черкви и училища, когато разрушиха нашитѣ библиотеки и изгориха всички български книги. Тържественото отпразднуване на нашиятъ националенъ праздникъ Св.Св.Кирилъ и Методи бѣше забранено, а деньтъ 24-й Май стана изразъ на дълбока всенародна скрѣбь.

Но тѣзи заповѣди и нареждания можѣха да иматъ своето значение само за онази часть отъ Родината ни, която изнемогваше подъ сръбски и гръцки гнетъ. Тѣ не засѣгаха многохилядната македонска имиграция, разпръсната навсѣкждѣ изъ Европа и Америка, която не прѣстана да тачи своятъ най-голѣмъ праздникъ. Македонската имиграция въ С.Щ. и Канада никогашъ не е остава чужда на тѣзи тържества. Туй не трѣбва да се допустне и тази година, а вѣрна на старата си традиция, трѣбва да отпразднува деньтъ още по-тържествено, защото днесъ Македония повече отъ когато и да е било, пакъ чувствува празникътъ на българскиятъ духъ, който не познава граници и не признава тирански договори.

Ето защо, организацията Ви да вземе инициаотивата за най-тържественото отпразднуване деньтъ на Св.Св.Кирилъ и Методи, като се устроятъ общи срѣщи или излѣти /пикници/ на които да се изтъкне голѣмото дѣло на Солунскитѣ Равноапостоли и неговото значение за славянството.

ВАШИ ЗА СВОБОДНА И НЕЗАВИСИМА МАКЕДОНИЯ,

Прѣдседатель:

за Секретарь:

"Central Committee of the MPO in USA and Canada 7th of May 1925

24th of May is near-the day of our first ancestors St. Kiril and Melody. Years ago ,the Bulgarians in Macedonia united in their struggle....Unification of all Macedonian Bulgarians in this celebration will stay forever in our history. Four century before any serbian culture,in Macedonia the Bulgarian culture gived to all slavic people its first teachers and ancestors Kiril and Melody. Macedonian Bulgarians understanding the importance of this event need to celebrate it solemn way."

1925

CENTRAL COMMITTEE OF THE UNION
OF THE
MACEDONIAN POLITICAL ORGANIZATIONS
OF THE U. S. A. AND CANADA
501 WEST WASHINGTON STREET
INDIANAPOLIS, IND.

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But we would only remind you of the terror and official yoke that reigns over the mother tongue of Macedonia and its people, over the non-Serbian and non-Greek churches and schools and all over the native cultural institutions. This abuse is the most menacing sign for the future peaceful development and progress of the Balkans and goes beyond the measure of Turkish persecution. All racial elements apart from the ruling one are deprived of the most elementary conditions for quiet living. But particularly about us, the Macedonian Bulgarians, the fact is appalling. Under the Turkish regime we had 13 gymnasias with 148 professors and 2191 students, 87 progymnasias with 238 teachers and 4309 pupils, 1273 grade schools with 1880 teachers and 72,354 pupils, a total of 1373 schools, 2266 men and women teachers and 78,854 scholars. We had 1331 churches, 294 chapels, 273 monasteries with 7 bishoprics, newspapers, magazines, libraries, etc. Today we have no school, no church, no paper, and all our libraries and Bulgarian textbooks have been burned long ago. Similar is the fate of the Turkish, Rumanian and Albanian nationalities. The woes and wails of the Macedonian land are the result of a rule of barbarity and annihilation, manifested in murders and force. Garvan is the place where twenty-seven innocent villagers with their children were put to the fire of machine guns in the presence and by order of the Serbian authorities. At Tarliss the International Investigating Committee established undeniably the killing of nineteen villagers by the Greek authorities. This murder was done

PRO MACEDONIA

THE MACEDONIAN SLAVS

Their National Character and Struggles

CENTRAL COMMITTEE
of the Union of the Macedonian Political Organizations
of the United States of America and Canada

Indianapolis, Indiana
1927.

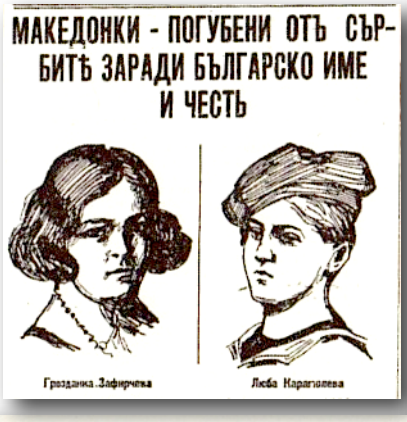
(1) The Bulgarian renaissance in the beginning of the 19th century started in Macedonia. The first Bulgarian books in modern language were written and published by Bulgarians of Macedonia. The struggles for the deliverance of the Bulgarians from the Greek Patriarchate and for the obtaining of a national clergy developed first in Macedonia.

(2) Before the Russo-Turkish War in 1877, i. e., before the establishment of the present Bulgarian Kingdom, the Bulgarians of Macedonia had Bulgarian Bishops in the three Dioceses of Veles, Skopie, and Ochrid.

The Veles Diocese obtained a Bulgarian Bishop by virtue of the FIRMAN*, which granted the establishment of the Bulgarian Exarchate. Ochrid and Skopie secured Bulgarian Bishops by referendum, which was a proof that Bulgarians formed more than two-thirds of the Orthodox Christian population in these Dioceses.

(3) During the sessions of the Berlin Congress in 1878 the Macedonian Bulgars from different cities of the Country petitioned the Great Powers to be includ-

*Imperial order signed by the Sultan.


МАКЕДОНКИ - ПОГУБЕНИ ОТЪ СЪРБИТѢ ЗАРАДИ БЪЛГАРСКО ИМЕ И ЧЕСТЬ

Гроздanка Зафирчева

Люба Карагюлева

Леонъ Доминианъ въ книгата си «Границитѣ на езицитѣ и народноститѣ въ Европа),* публикувана презъ 1917 година въ Ню Йоркъ отъ тамошното географско дружество, дава следнитѣ сведения за численостьта на разнитѣ народностни групи, населяващи Македония: б ъ л г а р и: — 1,172,136; гърци — 190,047; аромънци — 63,895 и албанци — 12,006 души.

PRO MACEDONIA

BALKAN LOCARNO

AND

The Macedonian Question

PUBLISHED BY THE CENTRAL COMMITTEE
the Union of the Macedonian Political Organizations
of the United States of America and Canada
20 SOUTH WEST STREET
INDIANAPOLIS, INDIANA

1928

bury, declared that the frontiers of the two Bulgarian autonomous provinces had been delineated in a manner that would take in only such territory in which an uncontested Bulgarian population predominated.

In the archives of the Ministry of Foreign Affairs at Vienna there is a copy of the map of the famous geographer Kiepert, upon which Lord Salisbury in his own handwriting has drawn the ethnographical limits of the Bulgarian people. It would not be superfluous to mention here that the conference in sketching the two Bulgarian provinces had taken under consideration the opinion of the best experts on the Balkan Peninsula, among whom was the American traveler and historian, Eugene Schuyler.

It is well known how the Porte rejected the project of the conference and Russia declared war against Turkey. The San Stefano Treaty concluded after the Russian conquests is considered by the uninformed as an attempt on the part of Russian diplomats to create a Great Bulgaria against the interests of the other Balkan nationalities. In point of fact, however, Bulgaria as it had been established by the San Stefano Treaty had as its basis the limits that the Constantinople conference had given to the Bulgarian people.

On the insistence of Austria-Hungary, who wanted to preserve her influence in the Vardar Valley and to keep the road to Salonika open, the Congress of Berlin split up the newly created Bulgarian principality.

Since that time the Macedonian question has appeared in the diplomatic arena of Europe.

During the first year of the Berlin Congress, the Bulgarian population in Macedonia had consecrated its efforts to the organization of its national churches and its national schools. As a result of the attained advancement in spiritual life and national culture in Macedonia, there grew up a tendency among the Bulgarians of these provinces towards liberty and democracy. In 1893 the so-called *INTERNAL MACEDONIAN REVOLUTIONARY ORGANIZATION* (*I. M. R. O.*) was founded. The purpose of this organization was to arouse a revolution in the country for the liberation of Macedonia from the Turkish yoke. Under the leadership of the organization, Bulgarians in Macedonia revolt-

(ПРЕПИСЪ)

ПРОТЕСТНА ТЕЛЕГРАМА

СРЕЩУ ТЕРОРА НА СОФИЙСКИЯ КАБИНЕТЪ

Негово Величество Борисъ трети
царь на българитѣ
София, България, Европа

Копие: Министъръ- председателя Кимонъ Георгиевъ, вестницитѣ: Македония, Зора, Слово.

Ваше Величество,

Централинятъ комитетъ на Македонскитѣ политически организации въ Щатитѣ и Канада отъ името на десетки хиляди македонски българи изказва предъ Васъ дълбокото си огорчение отъ начина по който Вашето правителство третира нашитѣ сънародници тамъ. Искаме намѣсата Ви за пускане на свобода арестуванитѣ и интерниранитѣ македонци, както и наказанието на провиненитѣ органи на Вашето правителство за побоищата и произволитѣ извършени въ Петричко и Кюстендилско. Обсадното положение на тѣзи краища е едно черно петно въ управлението на подвластниятъ Ви министъръ- председатель и културниятъ свѣтъ тукъ съ право решително негодува отъ подобни похвати на тероръ.

Подписалъ: Шаневъ, председатель

ОТЪ ИМЕТО НА ТРИДЕСЕТЬ ХИЛЯДИ РОДОЛЮБИВИ МАКЕДОНСКИ БЪЛГАРИ ОТЪ МАКЕДОНИЯ, НИЕ ОЩЕ ЕДИНЪ ПЯТЬ ИЗКАЗВАМЕ БЕЗГРАНИЧНАТА СИ ПОГНУСА ОТЪ ПРЕСТЯПНИКА АНДРЕЙ ВЕЛИЧКИ. СРАМУВАМЕ СЕ, ЧЕ ПОСЛЕДНИЯТЪ НОСИ БЪЛГАРСКА ЕПИСКОПСКА КОРОНА. НЕГОВИТѢ НЕНОРМАЛНИ ДЕЙСТВИЯ ПОЗОРЯТЪ НЕ САМО СВЕТАТА НИ РОДНА ЦЪРКВА, НО И ЧЕСТЬТА НА БЪЛГАРСКОТО ПЛЕМЕ. ТОЯ НЕЩАСТЕНЪ ЧОВѢКЪ, БЕЗЪ ЧОВѢШКА ДУША, БЕЗЪ НАЦИОНАЛНО СЪЗНАНИЕ, НѢМАЩЪ КАКВАТО И ДА БИЛО ПРЕДСТАВА ЩО Е МОРАЛЪ И ЩО ЗНАЧАТЪ ХРИСТЯНСКИ ДОБРОДѢТЕЛИ, ДНЕСЪ НАПЪЛНО ДОКАЗА СВОЯТА САТАНИНСКА ПРИРОДА. АНДРЕЙ ВЕЛИЧКИ ДНЕСЪ, ВЪ ОТСЯТСТВИЕТО НА ОТЦА ЦЕНОВА, КОЙТО СЕ НАМИРА ВЪ ДВУСЕДМИЧЕНЪ ОТПУСКЪ, СЛЕДЪ КАТО БѢ СЪОБЩЕНО, ЧЕ НѢМА ДА ИМА СЛУЖБА ОЩЕ ЕДНА ПРЕДИ СЕДМИЦА ВЪ ЦЪРКВАТА, ЗАЕДНО СЪ РОМЪНСКИЯ СВЕЩЕЩЕНИКЪ И ТРИДЕСЕТЬ РОМЪНЦИ, КОЙТО ИЗЛѢЗОХА ОТЪ РОМЪНСКАТА ЦЪРКВА, САСЪ ПЕТНАДЕСЕТЬ СЪРБИ, ПОВИКАНИ СПЕЦИАЛНО ЗА ЦЕЛЬТА, И НѢКОЛКО КОМУНИСТИ /ПОВЕЧЕ ВЪ ГРАДА НИ НѢМА/ И НѢКОЛКО ГЪРЦИ, СЧУПИХА ТРИ ВРАТИ И КАТО РАЗБОЙНИЦИ ВЛѢЗНАХА ВЪ НАШИЯ ХРАМЪ. НАШИТѢ ДУШИ СЯ ПРЕИЗПЪЛНЕНИ СЪ БЕЗГРАНИЧНО ВЪЗМУЩЕНИЕ. ИМАЙТЕ ПРЕДВИДЪ, ЧЕ НАРОДНОТО ДЪЛГОТЪРПЕНИЕ СКОРО ЩЕ СЕ ИЗЧЕРПИ. ЗНАЙТЕ, АКО НЕ ИЗВИКАТЕ НАЗАДЪ АНДРЕЯ ВЕЛИЧКИ ЗА СЛЕДСТВИЕ И ТО НЕМЕДЛЕНО, НИЕ МОЖЕ БИ ЩЕ БЯДЕМЪ ПРИНУДЕНИ ДА ГО ИЗГОНИМЪ ЧРЕЗЪ СУДИЛИЩАТА. НИЕ ИМАМЕ ДОКУМЕНТИ, СЪ КОЙТО ЩЕ ДОКАЖЕМЪ, ЧЕ ТОЙ НЕ МОЖЕ ДА БЯДЕ НАШЪ ЗАКОНЕНЪ ДУХОМЕНЪ ПАСТИРЪ. КАКВИ НѢЩА БИХМЕ МОГЛИ ДА ДОКАЖЕМЪ ВАВЪ СЯДА, ВИЕ ЛЕСНО МОЖЕТЕ ДА СЕ ДОСЕТИТЕ. ИМАЙТЕ ПРЕДВИДЪ, ЧЕ ЧАШАТА НА НА ТЪРПЕНИЕТО Е ВЕЧЕ ПРЕПЪЛНЕНА. ОНОВА, КОЕТО ИЗВЪРШИ ДНЕСЪ АНДРЕЙ ВЕЛИЧКИ Е НЕОКАЧЕСТВИМО. СРАМЪ! СРАМЪ! СРАМЪ! СПАСЕТЕ НИ ОТЪ ЕДНО ЧУДОВИЩЕ, КОЕТО НЕ ЗНАЕ КАКВО ВЪРШИ. СПАСЕТЕ ПРЕСТИЖА НА СВЕТИЯ СИНОДЪ. СПАСЕТЕ ЧЕСТЬТА НА РОДНАТА НИ ЦЪРКВА, ЧИИТО СЯДБИНИ СЯ ПОВѢРЕНИ ВАМЪ. За ТРИДЕСЕТЬ ХИЛАДИ ВАШИ ПАСОМИ, КОЙТО НѢМА ДА ОТГОВАРЯТЪ ЗА ПОСЛЕДСТВИЯТА АКО НЕ ВРАЗУМИТЕ ПРЕСТЯПНИКА АНДРЕЙ ВЕЛИЧКИ.

ЦЕНТРАЛЕНЪ КОМИТЕТЪ НА МАКЕД! ПОЛИТИЧЕСКИ ОРГАНИЗАЦИИ
ПРЕДСЕДАТЕЛ: П. Г. Шаневъ
СЕКРЕТАРЬ: П. Г. Ацевъ

<<< On behalf of 30,000 Macedonian Bulgarians from Macedonia ...Central Committee of MPO...1938..

М. П. О. „ТОДОРЪ АЛЕКСАНДРОВЪ“ ВЪ ГР. ЙЪНГСТАУНЪ, ОХЙО

Въ гр. Йънгстаунъ, Охайо, и околноститѣ му (Кембълъ, Стродересъ, Джирардъ и др.) живѣятъ около 400 души наши сънародници. Огромното болшинство отъ тѣхъ сж родомъ отъ Прилепско, Паланечко, Битолско, Преспанско и Леринско. Колонията ни въ Йънгстаунъ и околноститѣ (Махонингъ вали) къмъ 1928 година наброяваше около 800 души. Обаче, вследствие на настжпилата стопанска криза презъ 1930 година, мнозина отъ нашитѣ сънародници, живущи въ тоя край, бѣха принудени да се изселятъ и да търсятъ поминъкъ на други мѣста.

Македоно-българската колония въ гр. Йънгстаунъ и околноститѣ му е здраво сплотена подъ знамето на Македонската политическа организация «Тодоръ Александровъ». Преди учредяването на нашия Съюзъ, въ Йънгстаунъ сжществуваше Македоно-българско братство «Прилепъ». Последното бѣ разтурено (по-право казано, реорганизирано) презъ 1923 година, когато бѣха турени основитѣ на МПО «Тодоръ Александровъ». Членоветѣ и членкитѣ на Македоно-българското братство «Прилепъ» съ пълно единодушие решиха да приобщатъ своитѣ усилия къмъ съюза на родолюбивитѣ македонски дружества въ Америка. И така, бившето Македоно-българско братство въ Йънгстаунъ продължи своя животъ като Македонска политическа организация, която презъ 1924 година избра за свой патронъ безсмъртния македонски водитель Тодоръ Александровъ.

Организацията ни въ Йънгстаунъ заслужено може да се гордѣе съ една ползотворна и смислена родолюбива активность. Членството на МПО «Тодоръ Александровъ» винаги е подкрепвало съ щедри парични дарения народното ни дѣло, винаги било изправно предъ Централния Комитетъ на МПО и непрекжснато е изпълнявало всички повеления на съюзния уставъ. МПО «Т. Александровъ» събра и изпрати въ България н а д ъ 1,000 долари — помощь на македонскитѣ бѣжанци и пострадалитѣ ни сънародници отъ землетресенията въ България.

Презъ 1936 година организацията ни въ Йънгстаунъ успѣ да реализира една отъ мечтитѣ си, а именно — да издигне Македонски народенъ домъ. Зградата и инвентарътъ на красивия народенъ домъ, собственость на МПО «Тод. Александровъ» костуватъ около п е т ь хиляди долари. Зданието и инвентарътъ бѣха напълно изплатени на 9 октомврий 1939 г.

Македонската политическа организация изнесе съ успѣхъ два отъ годишнитѣ конгреси на МПО — деветия и осемнадесетия. Организацията ни въ гр. Йънгстаунъ положи голѣми грижи за организирането и успѣшното изнасяне на първия Македоно-хърватски съборъ въ Америка, състоялъ се презъ 1934 година.

Благодарение на постоянната бдителность на МПО «Тод. Александровъ», всички лѣвичарски агитатори (нашитѣ явлъшъ комунисти), които сж посещавали Йънгстаунъ съ цель да свиятъ гнѣздо между нашата родолюбива и достойна емиграция въ тоя градъ, не можаха да отклонятъ отъ пжтя на родолюбието нито единъ отъ

Снимката въ лѣво: — Ученичкитѣ и ученицитѣ на българското народно училище въ гр. Дейтонъ, Охайо, подържано отъ Македонската политическа организация «Пиринъ». На дѣсно личи знамето на МПО «Пиринъ», а въ лѣво — националниятъ флагъ на Америка

...тъ членоветѣ и членкитѣ на МПО «Тодоръ Александровъ» въ гр. Йънгстаунъ, Охайо, фотографирани въ Македонския народ. домъ, следъ заупокойката за Владо Черноземски, отслужена въ окт. 1938 г.

ЕДНО СВИДЕТЕЛСТВО ЗА РОДОЛЮБИЕТО НА МАКЕДОНСКИТѢ БЪЛГАРИ ВЪ АМЕРИКА

Горната снимка представлява само едн малка часть отъ нашитѣ сънародници въ Америка и Канада, присжтствували

Група ученици и ученички на Българското народно училище въ
Торонто, Канада, подържано отъ Македоно-българската правосла
на църква «Св. Кирилъ и Методи» и членството на М. П. О. «Правд
Снимката е направена предъ Народния домъ. Въ срѣдата личи уч
телката, г-жа Матова

МАКЕДОНСКАТА ПОЛИТИЧЕСКА ОРГАНИЗАЦИЯ „МАРА БУНЕВА“ ВЪ ГР. ЕЛВУДЪ СИТИ, ПЕН.

Въ Елвудъ Сити, живописенъ градъ въ щата Пенсилвания, понастоящемъ живѣятъ около 50 души македонски емигранти. По-голѣмата часть отъ тѣхъ (27 души) сж родомъ отъ Ресенско, а останалитѣ — отъ влашкото село Г о п е ш ъ. Всички македонски българи въ Елвудъ Сити членуватъ въ Македонската политическа организация «Мара Бунева», основана презъ месецъ августъ, 1934 година, а останалитѣ наши емигранти сж нейни симпатизатори.

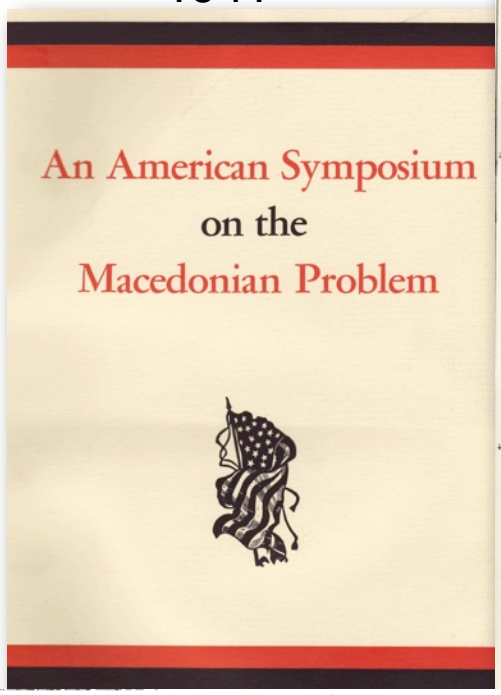
Презъ 1926 година въ Елвудъ Сити имахме по-голѣма колония (съ около 150 души ресенчани), обаче, подиръ 1929 година тѣ започнаха да се изселватъ.

Сегашното настоятелство на донската политическа организац ра Бунева» има следния съставъ: датель — Димитъръ Симовъ, кас Георги Наумовъ и секретарка — Хр. Нонева; контролна комисия: шевъ, М. Босилковъ и Г. Станков

Понастоящемъ въ Елвудъ Си имаме модерна македонска фур рика за сода и гезолинъ стейшъ

Родолюбивитѣ македонски е ти въ градъ Елвудъ Сити, Пен., ч членки на Македонската политич ганизация «Мара Бунева», винаги ли предани на народното дѣло.

1941



Македонски родолюбци! разпространявайте постоянно вестникъ «Македонска Трибуна» единствения изразитель на македонската политическа мисъль. Вестникъ «Македонска Трибуна» е единственятъ вашъ фаръ и защитникъ. Той се подържа отъ подкрепата на родолюбивитѣ македонски българи. Нека проникне въ всѣка кжща, за да носи свѣтлина, истина и обичъ къмъ измжчената ни родина — Македония. Засилвайте фонда на вестника, събирайте реклами и нови абонати!

MACEDONIA — as she would look as a separate State Unit if the political boundaries (shown with broken lines) of Bulgaria, Yugoslavia and Greece did not divide the country into three parts. Within this territory of 23,000 square miles, or as large as the State of West Virginia, live more than two and a half million people. The largest percentage (55%) are Bulgarians, while the rest are Greeks, Aroumanians (Vlahs), Turks, Albanians, Jews, Serbs and others.

RENOWNED OVER ALL SLAVIC LANDS — from the steppes of Volga to the valley of Vardar, are the two holy brothers, Cyril and Methody, who created the Slavic alphabet during the second half of the ninth century. Using as a base the Bulgarian language of Kostur and Voden districts, it took them six years of seclusion to accomplish their task. The same alphabet is in use today by the Russians, the Bulgarians of the Kingdom and of Macedonia and the Serbians.

МАКЕДОНСКА БИБЛИОТЕКА

НОМЕРЪ ЧЕТВЪРТИ

ЛЮБЕНЪ ДИМИТРОВЪ

ЗАЩО МАКЕДОНИЯ ТРѢБВА ДА БЖДЕ СВОБОДНА И НЕЗАВИСИМА

ЦЕНА 30 СЕНТИ

Published by the Macedonian Tribune
20 South West St., Indianapolis, Ind.
March, 1944

Свети Климентъ и ученицитѣ му

БУКВАРЪ
и
ПЪРВА ЧИТАНКА

Published by the Macedonian Tribune
542 S. Meridian Street—Indianapolis, Ind. U.S.A.

България — 186,167 души.

Въ етническо отношение населението на Македония е пъстро, смѣсено. Тамъ живѣятъ българи, гърци, турци, аромъни (власи), евреи и други. Почти всички чужди и безпристрастни изследователи на етническия обликъ на Македония признаватъ, че болшинството отъ населението на Македония е българско. На второ мѣсто, преди Балканскитѣ войни, идваха турцитѣ, но следъ това, понеже много отъ тѣхъ се изселиха, второ мѣсто следъ българитѣ — иматъ гърцитѣ.

Следъ свѣтовната война въ онази часть отъ Македония, която бѣ анексирана отъ Югославия, се настаниха да живѣятъ като чиновници и колонисти нѣколко десетки хиляди сърби, които не бѣха родени въ Македония. Сѫщо така въ онази часть на Македония, която бѣ анексирана отъ Гърция, следъ катастрофата на гърцитѣ при Смирна, въ Македония дойдоха много бѣжанци отъ Мала-Азия. Това стана съгласно подписаниятъ въ Лозана (юлий, 1923) договоръ между Гърция и Турция Тѣзи изселници отъ Мала Азия мѣстното македонско население нарича маджири. За да имъ отворятъ мѣсто, както и за да разредятъ българското население, гръцкитѣ правителства прогониха много българи отъ Македония, «легализирайки» този свой актъ съгласно подписаниятъ договоръ между България и Гърция за «доброволно изселване». Така населението на Македония следъ първата свѣтовна война стана още по-пъстро.

Авторитетни изследователи на етническия обликъ на Македония не веднъжъ сѫ публикували резултатитѣ отъ своитѣ анкети. Всички почти признаватъ, че по-голѣма часть отъ населението на Македония е българско. Известно е, че следъ втората Балканска война на самото мѣсто замина Карнегиевата анкетна комисия, за да проучи причинитѣ на войнитѣ. Тази комисия, спирайки се на етнографската физиономия на Македония, намѣри за най-приемливи следнитѣ данни, които се отнасятъ за 1900 година: българи — 1,181,336; турци — 499,204; гърци — 228,702, албанци — 128,711; власи (аромъни) — 80,767, евреи — 67,840, цигани — 54,557; сърби — 700; разни — 16,407. Всичко — 2,268,224 души.

Споредъ статистиката, която дава «Американъ Джеографикалъ Сосаети» презъ 1917 година и то само за християнското население въ Македония, имаме следнитѣ цифри: българи — 1,172,136, гърци — 190,047; власи (аромъни) — 63,895; албанци — 12,000 души. Посочваме само тѣзи статистики, понеже тѣ сѫ отъ американски характеръ и като така не може

Свети Кирилъ и Методий.

Преди много години българитѣ нѣмали азбука и не можели да четатъ и да пишатъ. Светитѣ братя Кирилъ и Методий изнамѣрили азбука за нашия езикъ и написали съ нея първитѣ ни черковни и училищни книги.

И до днесъ ние четемъ и пишемъ съ азбуката, която сѫ изнамѣрили светитѣ братя Кирилъ и Методий. Затуй всѣка година славимъ името имъ и кичимъ съ цвѣтя ликоветѣ имъ на тѣхния праздникъ презъ месецъ май.

Гатанка: Бѣла нива, черно сѣме;
съ ржка се сѣе,
съ очи се бере.
Що е?

Печатна азбука.

аА, бБ, вВ, гГ, дД, еЕ, жЖ, зЗ, иИ, йЙ, кК, лЛ, мМ, нН, оО, пП, рР, сС, тТ, уУ, фФ, хХ, цЦ, чЧ, шШ, щЩ, ъЪ, ьЬ, ѣѢ, юЮ, яЯ, ѫѪ.

Ръкописна азбука.

а А, б Б, в В, г Г, д д Д, е Е, ж Ж, з З, и И, й Й, к К, л Л, м М, н Н, о О, п П, р Р, с С, т Т, у У, ф Ф, х Х, ц Ц, ч Ч, ш Ш, щ Щ, ю Ю, я Я, ѫ Ѫ, ѣ, ъ, ь.

From 1944 MPO will face new enemy,the Belgrade comunist creation, the makedonism...

Stained glass at the church "St. Nikola" in Ft. Wayne, IN. On the first picture: the Bulgarian Tsar Boris I (the Baptist) who converted to Christianity all Bulgarians in 865 AD. On the second picture: Solun, Preslav,

The Plight of the Bulgarians under the Rule of Serbs and Greeks from 1912 up to the Present Day

1. The Bulgarian nationality of the Slav population of Macedonia, has been known to the world for the last ten centuries. A great number of ethnological studies and authoritive books by scientists, politicians and travelers from various countries establish this fact beyond doubt. It will suffice here to recount a few historical facts of irrefutable significance.

a — The Bysantian emperor Basilius II is known to history as «The Killer of Bulgarians». He won this doubtful distinction in connection with the blinding of fifteen-thousand Bulgarian war prisoners, part of the armies of King Samuel. It should be noted, that Samuel, known as the king of the Bulgarians had his capital in what is known as Macedonia. The armies of Samuel were made chiefly of Bulgarians from the various Macedonian provinces. The blinding of the fifteen-thousand soldiers took place in the year 1014.

b — In the fourteenth century, the Serbian king Doushan added to his name the title «King of the Bulgars» only after his conquest of some portions of Macedonia. Some of that territory remained under Serb rule for only 40 years, after which it fell under the Turks, advancing across the Balkan Peninsula. For centuries before that, these lands were an integral part of the Bulgarian kingdom which fell under Turkish invasion of Eastern Europe before Serbia did.

c — The official archives of the Turkish Empire for a period of five centuries (from the fourteenth century 'till 1912) list the Slav population of Macedonia as *Bulgarians* in each case of acts of the Government concerned with the people of those territories. A considerable part of those archives are still kept in Constantinople.

d — The rebirth of the Bulgarian nation (1830-1870) manifested itself with greatest force in Macedonia. As a result the Bulgarian churches in Macedonia became independent of Greek rule seven years before similar victories over the spiritual yoke of the Constantinople Patriarch were won in present-day Bulgaria. That took place during the time when the whole Bulgarian nation, from the Danube and the Black Sea to the Agean and the Albanian borders was under the political rule of the Turks.

Many records of those days have been preserved, including the writings of *Serbian contemporaries, Serb newspapers and official documents*, all of which describe developments in that struggle for re-

c — There is not time here to go into detail concerning the physical terror to which the Macedonians were subjected from the beginning of the Serb and Greek regimes, a terror which has continued up to this time. It is hardly necessary to underline the fact that within the borders of Macedonia there exists a perfect police state. The free movement within those borders has been obstructed repeatedly; unbearable limitations to free trade have been imposed; education is a problem — unlawful restrictions here are the rule; misuse of power seems to be a privilege contained in the very appointment of an official. Private property, human rights and human dignity as such have always been in jeopardy. Threats, assault, arrests without reason, unjust and prejudiced courts were the rule of the day. And yet, this is but a part of what the Macedonian people had to endure. To it should be added the endless horror of frequent murder of innocent citizens and villagers by irresponsible officials. Such officials, appointed from above, yet, obviously responsible to no one, formed a peculiar kind of administration in the land. Periodically there were mass murders, internments and exile to distant parts of the country.

A voluminous book should be written if one is to give a comprehensive picture of Macedonia's martyrdom. Some details on the situation during the period of the Balkan wars have come to the attention of the public abroad through the Carnegie report, which contains the findings of the international investigating body financed by the Carnegie Foundation.

We believe that the brief examination of our subject has given the reader at least a general idea of the plight of the Bulgarians in Macedonia under the rule of Serbs and Greeks from 1912 to 1941. The facts enumerated here are known in detail to all experts on the Balkan question in America and Europe, as well as to the governments concerned with developments in the Eastern European countries, including Macedonia.

• • •

After the establishment of the Communist regime in the part of Macedonia included in Yugoslavia, the situation remained unchanged. More correctly said — it has worsened. De-nationalization measures employed against the Bulgarian population have continued in an accelerated tempo, more than under the Serb chauvinists. The name «Bulgarian» is persecuted with fire and sword. In accordance with some twist of Communist thinking, the new dictators are promoting the idea of some hitherto unknown «Macedonian» nationality. It is not here a matter of calling all those living in Macedonia with the name Macedonians, as all people living in Switzerland are called Swiss. Nothing of the kind. The policy of the Communists concerns only the Bulgarian majority, which is being converted at least in name into a «new nation». Meanwhile, the Turkish, Greek, Albanian and Rumanian population is specifically treated as belonging to their respective ethnological groups.

This Communist initiative suits the Serbs well, and so Belgrade has given it its blessing, continuing the anti-Bulgarian policies which it followed up to 1941, a policy without parallel in Europe.

In Southern Macedonia, now under Greek rule, the situation of the minorities is much worse, especially that of the Bulgarians. The Greek authorities persist in their efforts to extinguish or drive away the Bulgarians from their centuries-old birthplace.

It is difficult for the cultured man of today to believe that such conditions could exist not so far from the nations of Western Europe, and not far removed from America, as well. But all of what had been said here is a statement of fact, although not the complete ugly story. From 1912 up to this day there have followed in Yugoslavia and Greece a chain of events disgraceful for the century in which we live, and a dishonor on the face of Europe.

The Plight of the Bulgarians under the Rule of Serbs and Greeks from 1912 up to the Present Day

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of the Macedonian Political
itol Ave, Indianapolis, Ind.,

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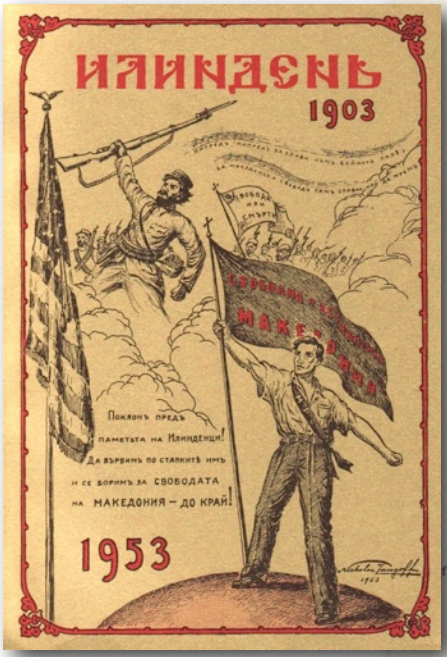
Rome, Italy

Below: Flag of the Macedono-Bulgarian church "St. Nikola" in Ft.Wayne,IN.White, green and red-the Bulgarian National collors,along with the red and black collors of IMRO.



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Indianapolis 4, Indiana

STALIN and the MACEDONIAN QUESTION

By Macedonicus

Translator's Preface

It is now a quarter of a century since Serbia and Greece acquired possessions in Bulgarian-inhabited Macedonia. The bulk of the country being divided between them,* they immediately launched a strenuous policy of denationalizing the Bulgarians of Macedonia. Greece proclaimed to the world that there were no longer Bulgarians living in her part of Macedonia. The Slavs who continued to live there, according to Athens, were "Bulgarophones", that is, Bulgarian-speaking "Greeks". The events which are now taking place in northern Greece, (Greek Macedonia) prove that Greece has failed to assimilate the Bulgarians there and that they are now fighting to free themselves from the Athens regime.

The Serbian policy of denationalizing the Bulgarians in her part of Macedonia proved a complete *fiasco*. King Alexander's last attempt to coerce and Serbianize the Bulgarians of Yugoslav Macedonia cost him his life.

Now, out of the Macedonian Bulgarians the communist regime of Yugoslav Macedonia has proclaimed a new "Macedonian nation". Out of a Bulgarian dialect of the Macedonian Slavs, the Skopie communist regime has proclaimed a new "Macedonian language". The communist regime of Yugoslav Macedonia recognizes the nationality there of the Turks, Albanians, Vlachs, Gypsies, and others, but not that of the Bulgarians! What the Serbian chauvinists have failed after 25 years to achieve in Macedonia, the communist regime is now trying to accomplish to a far greater extent. Such is the tragedy of the Macedonian Bulgarians today.

The author of this brochure takes as text for his discussion Stalin's concept of the "national question", as outlined in his book, *Marxism and the National Question*. Macedonicus considers, of course, the Moscow German edition of 1945. Hence the quotations herein incorporated are translations from the German text into Bulgarian. Since upon careful comparison of the Bulgarian text of Macedonicus' quotations with the text of the [illegible] Stalin's book, *Marxism and National Question*, pub[illegible]ional Publishers, New York, we are, therefore, using [illegible]slation of Stalin's work above for all page references

[illegible]tents, the Chapter Headings, the Footnotes, the Ap[illegible]ex are added by the translator. Interpretations are [illegible]h additions.

CHRIST ANASTASOFF

"TO GUARANTEE LASTSING PEACE IN THE BALKANS, THE PEOPLE OF DIVIDED AND OPPRESSED MACEDONIA MUST GET THEIR FREEDOM AND RIGHT TO SPEAK THEIR NATIVE BULGARIAN LANGUAGE AT HOME, SCHOOLS AND CHURCHES!"

Основаването на ВМРО

Първиятъ Централенъ Комитетъ — Възприема се идеята за Автономна Македония — Разширяване революционната мрежа изъ цѣла Македония

Берлинскиятъ конгресъ отъ 1878 година, както е известно, остави Македония подъ турско робство. Договора имаше чл. 23, който предвиждаше реформи въ Македония, въ изработването на които трѣваше да вземе участие и мѣстното население. Но този членъ остана само на книга. Българитѣ въ Македония не закъснѣха да изразятъ протеста си чрезъ две частични възстания: Кресненското отъ 1878 година и Охридското отъ 1881 година. Тѣ обхванаха народа отъ източнитѣ и западнитѣ географични предѣли на Македония. Турцитѣ успѣха въ скоро време да потушатъ тѣзи възстания. Но устремътъ къмъ свободата не бѣ угасенъ.

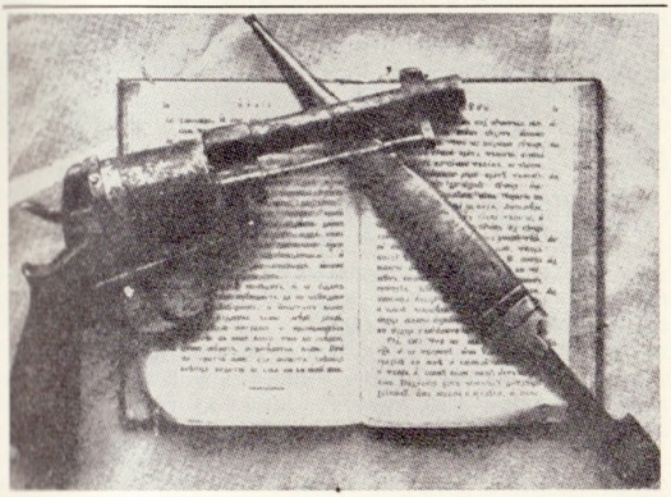
Минаватъ 10-15 години, презъ което време се засилва църковно-просвѣтната борба и започва да изгрѣва на хоризонта и политическата борба. Мѣстнитѣ български училища въ Македония създаватъ будна народна интелигенция, пропита съ свободолюбиви идеи. Каравеловъ, Ботевъ и Левски оставатъ дълбоки бразди въ душитѣ на българската интелигенция отъ Македония. И между последната се намѣри единъ, който прегърна Каравеловата идея за организирано народно възстание съ вѣрата и твърдостьта на апостола Левски и тури началото на нейното реализиране.

Презъ 1893 година Дамянъ Груевъ се среща въ Солунъ съ нѣколко души свои будни другари-идеалисти и на 23 ноемврий става първата среща отъ шесть души, които слагатъ основитѣ на ВМРО. Тѣзи шесть души сѫ: Дамянъ Груевъ отъ Смилево, Битолско, Д-ръ Христо Татарчевъ отъ Ресенъ, книжарътъ Ив. х. Николовъ отъ Кукушъ, учительтъ Петъръ п. Арсовъ от с. Богомила, Велешко, Д-ръ Антонъ Димитровъ отъ с. Айватово, Солунско, учитель и турския сѫдия и Христо Батанджиевъ отъ Гумендже, учитель. Шестимата се обвързватъ взаимно да пропагандиратъ идеята за свободата и да вербуватъ нови членове. Въ началото на 1894 година, преди Богоявление, тѣ пакъ се събиратъ, за да опредѣлятъ цельта, името и статутитѣ на Организацията. Решава се да се образува Централенъ комитетъ на македонската революционна организация, като първиятъ председатель е Д-ръ Христо Татарчевъ, а Дамянъ Груевъ става секретарь-касиеръ.

Въ връзка съ тия срещи Д-ръ Хр. Татарчевъ между другото бележи и следното въ своитѣ спомени: «Разисква се дълго върху цельта на тая организация и сестне се спрѣхме върху автономията на Македония съ предимство на българския елементъ. Не можехме да възприемемъ гледището «прямо присъединение на Македония къмъ България», защото виждахме, че туй ще срещне голѣми мѫчнотии поради противодействията на великитѣ сили и аспирациитѣ на съседнитѣ малки държави и на Турция. Минаваше ни презъ ума, че една автономна Македония ще може да послужи за обединително звено на една федерация на балканскитѣ народи».

Първитѣ мѣстни организации се основаватъ главно въ градоветѣ и обхващатъ предимно интелигенцията, главно учителитѣ. Градскитѣ групи скоро дохождатъ въ тѣсенъ контактъ съ селата. Презъ 1894 година въ Щипъ се срещатъ като учители Дамянъ Груевъ и Гоце Дѣлчевъ. Последниятъ възприема веднага идеята и става пламенниятъ апостолъ на македонската революция.

Къмъ края на 1896 година мрежата на ВМРО се разпространява почти изъ всички предѣли на Македония. Отначало се посвещаватъ на дѣлото само отдѣлни избрани лица, а пос-



Револвера, камата и евангелието върху които македонскитѣ революционери полагаха клетва за вѣрность

СЪРБИЗМА ВЪ МАКЕДОНИЯ

Сърбокомуниститѣ отъ Бѣлградъ ставатъ все по-безогледни въ своята сърбизаторска политика въ окупираната отъ тѣхъ часть на Македония.

Първата цель на тази окупаторска власть следъ втората свѣтовна война бѣ да се отрече цѣлото историческо минало на народа въ Македония.

За постигането на тази пель се прибегна до най- перфидни срѣдства. Този пѫть въ услуга на сърбизаторската политика на Бѣлградъ се бѣ поставилъ цѣлиятъ апаратъ на комунистическитѣ партии не само въ Югославия, но и въ България, а и въ Москва.

Бѣлградъ първо наложи азбука, съ характернитѣ сръбски букви. Вземаха специалиститѣ, начело съ Джиласъ, единъ отъ македонскитѣ диалекти и започнаха «обогатяването» му съ хиляди сръбски думи, а и сръбски езикови форми. Бѣлградъ смѣташе и смѣта, че ако има повече време на разположение ще може все повече да довежда езика на македонскитѣ българи до близость съ сръбския езикъ и да го отдалечава отъ българскитѣ говори. Въ този смисъль признание бѣ направилъ преди години въ Римъ единъ отъ «македонскитѣ» пос ти отъ Скопйе предъ италианския славистъ проф. Салвини. Той бѣ заявилъ съ цѣлото си безсрамие, че ако тази власть остане въ Македония 50 години тя ще прокара това което иска, ако пъкъ пропадне въ 24 часа всичко ще изчезне.

Чрезъ училищата, чрезъ войската, чрезъ книгата, дори чрезъ билетитѣ по желѣзопѫтнитѣ линии въ Македония се прокарва сърбизма.

Македония, въ която въобще нѣма сърби, сега все повече се обогатява съ сръбски училища. Кой може да допусне напримѣръ че въ Струмица ще има сръбско училище? Но ето такова тамъ вече е отворено. Сръбски училища има и въ други македонски градове. Въ Велесъ има сръбска прогимназия; въ Скопйе и Куманово сръбски гимназии. Въ много други градове има основани сръбски училища. Оправдание то е, че това били училища за децата на сръбскитѣ чиновници и офицери!

Но защо сръбската власть въ Скопйе не ни даде обяснение колко училища трѣбва да се открийтъ за македонцитѣ живущи въ Бѣлградъ, чиито брой е не по-малко отъ 50 хиляди

(Следва на страница втора)

КАКЪ ПИШЕХА НАШИТѢ НАРОДНИ БУДИТЕЛИ И ГЕРОИ

Документитѣ въ тая книжка не се нуждаятъ отъ много разяснения. Тѣ говорятъ ясно на всѣки здравъ разумъ и на всѣка непомѫтена съвѣсть. Тѣзи документи изхождатъ отъ нашитѣ великани, които най-много събудиха и най-много прославиха народа ни. Но, за изобличение на онѣзи, които измѣниха на народностьта си, даваме нѣкои извадки и отъ тѣхни писания.

Държавитѣ, които поробиха Македония –Югославия и Гърция – сѫ си поставили като главна задача да изопачатъ миналото, езика и писменостьта на нашата народность, за да заличатъ по този начинъ нейната българска принадлежность. Кралска Сърбия и Югославия прилагаха една категория насилия и фалшификации въ Македония; комунистическа Югославия прилага сѫщитѣ насилия и донѣкѫде промѣнени методи въ фалшификацията. Цельта, обаче, остава непромѣнена.

Властьта на Тито побърза да изхвърли букви отъ азбуката ни, които отлично подхождатъ на нашето произношение. Тѣзи букви сѫ характерни въ кирило-методиевската азбука, съ която най-много ние между славянскитѣ народи имаме право да се гордѣемъ. Желанието на бѣлградската власть е да ни приближи и чрезъ азбуката до сърбизма. Съ сѫщото намѣрение тя внася въ езика ни постоянно сръбски думи. Тя не иска да остави книгитѣ на нашитѣ заслужили народни будители да бѫдатъ четени така, както сѫ написани отъ авторитѣ имъ; превежда ги на единъ новостъкменъ въ Бѣлградъ езикъ, който може да се нарече сърбо-комунистически, но въ никой случай не е нашъ езикъ.

Сѫщата власть фалшифицирва даже съдържанието на писанитѣ отъ нашитѣ народни будители книги; изкривява и биографиитѣ на самитѣ писатели. Измежду многото факти тукъ споменаваме само тоя: титовата власть премълчава, че Григоръ Пърличевъ бѣ увѣнчанъ съ лавровъ вѣнецъ въ Атина, като авторъ на поемата «О Арматолосъ», презъ мѣсецъ Февруарий 1860 г. Гърция му предложи стипендия, за да учи въ чужбина; разбира се, ако се обяви за гръкъ. Пърличевъ публично заяви тамъ, че е българинъ и отказа всѣкаква стипендия. Този знаменитъ жестъ на Пърличева,

conditions under which the Allies could afford her protection, made it indispensible that she should cede, and if necessary be made to surrender, the uncontested zone in Macedonia to the Bulgarians, to whom it belonged by race, by history, by treaty, and—until it was taken from them in the second Balkan War—by conquest.

"Serbia, even when at the last gasp during the first Austrian attack upon her in 1914, had found it necessary to keep large numbers of troops in the Bulgarian districts of Macedonia to hold down the native population. Right, reason, and claim of justice, counseled the Serbians to surrender at least the uncontested zone."

Must we resort to further authentic testimonials on the ethnic character of the Macedonian Slavs?

Tito's Centralization Policy

After Marshal Tito took over the administration of Yugoslavia, he organized the country into six federal units each with a constitution patterned after that of Soviet Russia. Some people would be inclined to think that King Alexander's policy of centralization would be reversed by the scheme of decentralization on the principle of federation, in which the local historical provinces would enjoy the right to govern themselves. Such a supposition would be quite erroneous. Tito, like the pre-war Serbian dynasty, is guided by the principle of strong centralization as it was exemplified by the Fascist and Nazi regimes.

A Fiasco

Out of the six federal units of Tito's Yugoslavia is that part of Macedonia which Serbia acquired in 1913. She is governed today by the Skopie Serbo-communists as she was during the time of King Alexander's rule. The local Macedonian Bulgarians were forbidden then, as they are now, to use their centuries-old mother tongue—the Bulgarian. Before 1919 Belgrade called the Macedonian Bulgarians "pure Serbs." Ignoring the geographic historical concept of Macedonia, the Belgrade regime renamed the country as "southern Serbia." Using every possible means of assimilation between 1919 and 1939, Belgrade failed to Serbianize the Macedonian Bulgarians.

"Ich" to That of "Ski"

Familiar with this fact and working to attain the same objective, Tito and his chief of police, Rankovich, began to apply a different but far more crafty method. They announced to the world that they would recognize the name of Macedonia, and permit the local population to use a "Macedonian" language. While before the war King Alexander's regime was changing the names of local Bulgarians by adding to their last name the suffix "ich," instead of "off," Tito's Skopie emissaries now changed the suffix "ich," to that of "ski," which is supposed to be a Macedonian ending.

The Macedonian Slavs

For centuries it has been known that in Macedonia the local Slavic population speaks the Bulgarian language. This fact has been scientifically proved by leading Slavic philologists such as Kondakoff, the Czech historian Shafarick, Vatroslav Yagitch, Professor Florinski, Professor N. S. Derjavin, and Professor Paul N. Milyukoff. But in Macedonia live also the following ethnic groups which speak their own language: Albanians, Turks, Greeks, Arumanians (Vlachs), and Jews. The Serbians called the Macedonian Bulgarians "Bougari," the Greeks are calling them "Voulgaros," while the Turks called them "Boulgarimillet." These facts are known to everyone who had visited Macedonia.

No "Swiss" Language

In Switzerland, as it is well known, there also live different nationalities: French, German, and Italian. Each one of these ethnic groups respects the spoken language of the other. Until now to no one in Switzerland has ever occurred to say that the French, the German, or the Italian speak a separate "Swiss" language. Such a language never did exist and it never will.

Not Bulgarians but "Macedonians"

Has it ever occurred to anyone in the United States and Canada to say that we speak a separate "American" or "Canadian" language? Such an assertion would be absurd and laughable. Similarly, in Macedonia there is no "Macedonian" language. The language which the Macedonian Slavs speak is Bulgarian, phonetically and in its grammatical construction. By creating a new "Macedonian" language Tito, Rankovich, and company are attempting, by an indirect method, to Serbianize the Macedonian Bulgarians. They are hoping to install in the minds of the Macedonian Slavs the idea that they are not Bulgarians but simply "Macedonians," and that they should renounce their Bulgarian past, their traditions, and their culture. Should they succeed in this effort, the process of assimilation and Serbianization would be hastened more and more.

No Bulgarian Newspapers in Skopie

While in Skopie, I was interested to find a newspaper published in communist Bulgaria. None was to be found. Not even "Rabotnichesko Delo," the official organ of the Bulgarian communist party. Why are

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Let Us Help the Struggle For a Free and Independent Macedonia

We present herewith the full text of the address delivered by Mrs. Eva Chris Anastasoff, President of the Coordinating Committee of the Ladies Section of the MPO at their sixth annual conference in Akron, Ohio, on May 19, 1963.

Father Kraeff,
Ladies and Gentlemen:

It is a great privilege, indeed, to have the honor of opening the 6th annual MPO Ladies conference here in Akron, Ohio, a stronghold of the Macedonian liberation movement in the United States. As free Americans, it is a privilege and an opportunity to participate in the noble work which the MPO of the United States and Canada has undertaken in the past 41 years to work in behalf of the Macedonian people.

Divided and occupied by hostile neighbors, the Macedonian Bulgarians are now undergoing the worst imaginable political, social, and economic hardship. Deprived of their own schools and churches, forbidden to use their mother tongue and culture, the Macedonian Bulgarians are subjected to persecution not only in communist Yugoslavia, but also in Greece. Neither the Serbo-communist regime of Belgrade nor Greece's so called "democratic" rule has shown any respect for human rights and the dignity of man in their respective Macedonian possessions.

Since the Macedonians abroad are deprived of the right to remonstrate their grievances—their speech and press being suppressed — then who is there to speak in their behalf?

Fortunately for the Macedonian people, the thousands of their fellow countrymen who have fled persecution and immigrated to the United States and Canada have launched the Macedonian Patriotic Organization to help the Macedonian people attain their unity and independence. And for that objectives, too, are the Ladies Auxiliary sections affiliated with the MPO.

The occupiers of Macedonia are making strenuous efforts to weaken and even destroy the work of the MPO. They have used every possible trick to disrupt the MPO. The Greeks have organized a Pan-Macedonia movement against the MPO while the Sofia and the Belgrade communist regimes are dispatching ecclesiastical emissaries to disrupt the social and religious life of our Macedonia-Bulgarian churches in the United States and Canada. These efforts on the part of Macedonia's enemies have been successfully thwarted by the MPO. **The Macedonian Tribune** is currently exposing their devilish intentions.

American citizens should never permit any agency of the communist conspiracy to interfere in our free American way of life.

The Ladies MPO Section have met this challenge courageously. In this respect, the Akron Ladies MPO and church chapters have distinguished themselves.

The freedom and democracy which we enjoy in the United States and Canada prompts us to work and extend the American way of life everywhere, and more particularly in countries where tyranny prevails.

Since we as Americans and Canadian citizens are so fortunate as to be able to enjoy freedom of speech and the press, and our democratic way of life, it remains our foremost duty to continue our fight for freedom for our brethren across the ocean, to help the Macedonian people attain their unity and make Macedonia a true Switzerland of the Balkans.

To inform herself on the subject, we would suggest that she should read the memoirs of Bishop Karavangelis of Kostour, and see the difficulties with which this satanic Bishop had been confronted in the struggle with the Bulgarians in Macedonia.

entirely uninformed of the fact that, despite the continued racist policy of Athens, the population in Macedonia does not consist of Greeks only. Hundreds of thousands of Bulgarians, Arumanians, and others, live in Macedonia. And because of this fact,

What Are the Macedonian Slavs?

Editor's Note: The **Macedonian Tribune** will, from time to time, publish excerpts from articles and books of undisputed Balkan authorities as testimonials against the historical falsifications of the Skopie Serbo-communists, and also the irreconcilable Greek chauvinists, on the nature and ethnic character of the Macedonian Slavs.

One of the most distinguished authority on the general Balkan situation, and especially the Macedonian question, was the late James D. Bourchier, for more than thirty years Balkan correspondent of the **London Times**. A great friend of the Greek and Bulgarian people, Bourchier has been instrumental in bringing about the Balkan Alliance of 1912 against the Turks. In an article appearing in **The Contemporary Review** of February, 1919, among other things he writes:

"—The greater part of Macedonia has been handed over to the Serbians, who, even thirty years ago, never made any ethnic claim to its possession—."

"Meanwhile, what has happened in the country itself during these thirty years? In 1878, as soon as the Bulgarian population in the Vardar and the Struma Valleys heard of the decision of the Powers of Berlin, it revolted—. In 1895 came a partial outbreak in the Melnik district, and in 1902 revolts in the district of Monastir and Razlog. Lastly, in 1903, came the great insurrection in Western Macedonia, repressed, like its predecessors, with the utmost barbarity by the Turks, **who were in many cases aided by a number of Greek bands.** More than one-hundred Bulgarian villages were burnt, and some 80,000 peasants were homeless in the mountains at the approach of winter—.

"In the sad history of this period one fact stands out: **All the efforts to shake off the Turkish yoke were made by the Bulgarian people.**

"In the sad history of this period one fact stands out: All the efforts to shake off the Turkish yoke were made by the Bulgarian people is Bulgarian; with regard to this, it is enough to quote Weigland, a very high authority: 'All linkuistic specialists,' he says, 'are unanimous that it is Bulgarian, and the politicians cannot alter the fact—. In Turkish times the Macedonian Slav peasant when asked as to his nationality invariably replied, "I am Bulgarian." Today he would be afraid to make such an avowal, but his national consciousness remains the same—.

"In regard to the geographical distribution of the Bulgarian element in Macedonia, the following official documents possess unquestionable importance:

"(1) The **firman** of February 29th, 1870, establishing the Exarchate (the Bulgarian National Church—Editor), in accordance with which the **exsequatur** was granted to seven Bulgarian metropolitans, whose dioceses covered the greater part of Macedonia. These bishops have all been expelled by the Serbs.

"(2) The establishment of the autonomous 'Bulgarian' villayets by the Constantinople Conference in 1876. The southern villayet, with its capital at Sofia, embraced the greater part of Macedonia.

"(3) The Treaty of San Stefano, which included all of Macedonia in the 'Big Bulgaria.'

"(4) The Reform area laid

Братята отъ Струга

Повесть за Димитъръ Миладиновъ и братъ му Константинъ

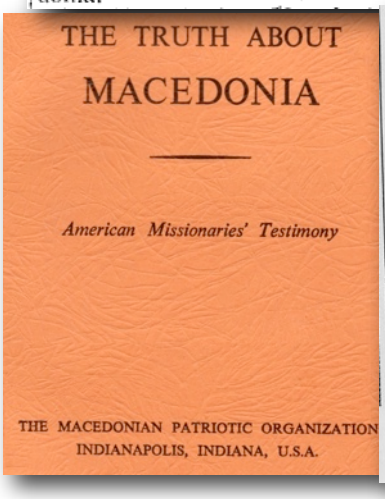
Отъ Димитъръ Талевъ

(ИЗВАДКИ)

(Продължение отъ миналия брой)

При обиколката си презъ миналото лѣто Димитъръ Миладиновъ отиде и въ Дебъръ. Имаше много българоки народъ и по тия краища, и въ тоя градъ, близо до арнаутитѣ; не малко арнаути живѣеха заедно съ българитѣ по тия мѣста. Както е съ всѣки народъ, повечето отъ арнаутитѣ бѣха мирни люде, живѣеха въ миръ и сговоръ съ българитѣ, но и-

то отъ алчность за грабежъ, отъ нѣмотия и гладъ, като дивия звѣръ, който взима храната си съ зжби и нокти. Въ голѣми мжки и неволи живѣеха при това съседство българитѣ и особено българскиятъ селски народъ: арнаутски разбойнически тайфи дебнеха по пжтищата, по нивитѣ, по горитѣ, нападаха и селата, бъркаха въ пазвитѣ на людете, обираха



Отъ изевстно време насамъ разни титови емисари се движатъ между нашата емиграция. На нѣкои мѣста тѣ използуватъ приятелски и роднински връзки да ширятъ комунистическа пропаганда. Тѣ правятъ черното бѣло— хвалятъ режима въ Македония безъ да се свенятъ отъ лъжитѣ си. Тѣ дори не взиматъ предвидъ факта, че всички наши семейства получаватъ писма отъ сво итѣ роднини въ титовия «рай» Всѣки единъ трѣбва да внимава и да се пази отъ пипалата на тѣзи титови агенти. Тѣхната задача е да лъжатъ емиграцията ни.

<<< MPO celabrates the last IMRO leader Ivan Mihailov-Radko. For the pseudo historiana and politicians in R.Makedonija he is traitor and bugarash(same as the serbians call him, and all other IMRO revolutionaries ,at the time of kingdom of Yugoslavia and comunist Yugoslavia).

Picture below: On the wall, behind the MPO delegates a huge posters of the 1860 “Folk song of the Macedonian Bulgarians” by Stefan Verkovich.Next to it is the fake reprinted by the Yugoslav “Macedonia ”, 100 years latter, in 1960 as “Macedonian folk songs”. Back in 70’s ,communists didn't know, that one day, we will have internet, and free sharing of information.

НАРОДНЕ ПЕСМЕ

МАКЕДОНСКИ БУГАРА.

СКУПИО

СТЕФАНЪ Н. ВЕРКОВИКЪ.

КЊИГА ПРВА.

ЖЕНСКЕ ПЕСМЕ.

У БЕОГРАДУ.

Правительственомъ Књигопечатњомъ.

1860.

<<<Bulgarian People Theatre visit to MPO. Among them is Krasto Sarafov-brother of the legendary VMRO leader Boris Sarafov. Today the Actors Academy in Sofia,Bulgaria is named after him.

THE BALKANS

USEFUL INFORMATION FOR ALL THOSE INTERESTED IN THE SITUATION OF THE BALKANS

(An Authoritative Turkish Document)

We, the undersigned, belong to an organization which is working for an independent state of Macedonia, with complete respect and equality of the historical ethnic nationalities living in the country. In harmony with our expressed purpose, we are presenting the following:

While Macedonia was under Turkish rule, that is, until 1912, it has never occurred in the minds of the Turkish authorities to falsify the national name or belonging of the ethnic groups living in our country of origin. And no one can deny that Turkey did not know what kind of nationalities were living within its borders, and particularly in Macedonia, over which the Turkish rule extended for nearly 520 years.

Well known are to the world the disputes and struggles because of the attempts of Serbia and Greece to deny the nationality of the Macedonian Bulgarians, and since 1912 they have tried by all means to denationalize them. Strangely and even extremely condemnable is the so-called Communist or Socialist regime in Yugoslavia which, since 1944, is following the same policy.

For all those interested about the situation in the Balkans, we are presenting here excerpts from an authentic Turkish document, which is an undisputable testimony in regard to the Bulgarianism of the Macedonian Slavs. We are giving here sixteen photostatic copies of the document itself, printed with the Arabic alphabet in 1902, and entitled: YEARBOOK OF THE BITOLYA VILAYET. The Yearbook consists of 249 pages. On the first page it is indicated that it had been printed in the Vilayet printing shop in Bitolya.

Here we should explain that by the term "Vilayet" under the Turkish regime it was a large administrative territorial unit. All of Macedonia, consisting of 67 thousand square kilometers, was divided into three Vilayets: the Vilayet of Salonik, which included only Macedonian districts; the Vilayets of Bitolya and Kossovo, in which were added districts adjacent to those of the northwestern part of Macedonia, inhabited predominantly by Albanians.

The Bitolya Vilayet covers the southwestern part of Macedonia, with Bitolya as its main administrative city. This province with a predominant Bulgarian population was the most-remote from the borders of the present Bulgarian state. It was namely in this province that the famous Illinden insurrection of 1903 took place, where the local Romanians (Vlachs) fought shoulder to shoulder with the Macedonian Bulgarians.

In the above mentioned Yearbook is given also a statistical data of the population for each district of the Vilayet; similar data is also given for some "nahii". By the term "nahii" the Turks were indicating smaller than a district administrative units.

PREFACE

The decades of Greek and Serbian efforts to assimilate the Macedonian Bulgarians have not produced the desired results. The chauvinism manifested by the above mentioned conquerors of Macedonia is typical of their backwardness. To call the Bulgarian population of Macedonia "old Serbian" or "Bulgarian-speaking Greeks" does not in itself make it Greek or Serbian. Not even the efforts of Tito's communist henchmen in Yugoslav Macedonia, who have created an artificial new "language" out of a local Macedonian dialect and who manage to insert numerous Serbisms in the so-called literature and publications, have succeeded in assimilating the Bulgarians of Yugoslav Macedonia.

The testimonials of the American missionaries herein contained prove beyond anyone's doubt the Bulgarian ethnic character of the Macedonian Slavs. The American missionaries had not been influenced by any so-called "Bulgarian propaganda". These disciples of Christ had worked for decades among the Bulgarian people long before there was a Bulgarian state created.

The excerpts from articles and reports herein compiled had appeared *in extenso* in *The Missionary Herald* and *The Missionary News from Bulgaria*. For convenience, we have changed the volume reference of the above publications from Roman to Arabic numbers, which, of course, would not alter its reference value.

This brochure is published in commemoration of the 60th anniversary of the Macedonian Illinden insurrection of 1903, and also of the 1,100 years since the creation of the Old Slavic alphabet by Sts. Cyril and Methodius of Salonica, Macedonia, in order to meet the needs of the Slavic Bulgarian population of Macedonia.

We are grateful to our compatriots, who have found refuge and are now living in the free and democratic Dominion of New Zealand, for their generosity which made this publication possible.

We hope that the American missionaries' testimonials by discounting much of the Serbian and Greek claims, would be of great value to the peacemakers of the world and bring about a just settlement of the Macedonia questions.

St. Louis,

STATISTICAL INFORMATION FROM THE TURKISH YEARBOOK OF 1902 FOR THE BITOLYA VILAYET

1. As Appendix No. 1, we are inserting the title page of the Yearbook;

2. As Appendix No. 2 is shown the second page of the Yearbook, printed in the same words as on the first page;

3. For the city of Bitolya (Called Monastir in Turkish) there are given the following data:

   The total population of the city is given as 89,985 people consisting of:

   a) Mussulmans 24,713
   b) Greeks and Vlachs 30,036
   c) Bulgarians 30,891
   d) Jews 4,264

NOTE: The number of the other small minority groups are not given here; The Yearbook does not refer separately to Turks and Albanians, but puts them under the general name as "Mussulmans". After the War of 1912, a considerable number of Mussulmans left not only the Bitolya Vilayet, but also other provinces in Macedonia.

(See Appendix No. 3, page 10)

4. On page 50 the Yearbook gives for the district of Resen the following data:

   Total population in the district . . . . . 15,816 people, and divided as follows:

   a) Mussulmans 3,261
   b) Greeks 3,708
   c) Bulgarians 8,847

NOTE: In this district there were no real Greeks. As Greeks were considered the so-called Grecomans Bulgarians, who remained loyal to the Greek Patriarchate at Constantinople as their spiritual leader; and also some Grecianized Vlachs.

(See Appendix No. 4, page 10)

5. On pages 52 and 53 is written about the district of Prespa and the following information is given:

   Total population in the district . . . . . 8,581 people, and divided as follows:

   a) Mussulmans 1,765
   b) Greeks 2,038
   c) Bulgarians 4,778

CONCLUSION IN CONNECTION WITH THE ABOVE INDICATED STATISTICAL DATA:

1. The Yearbook does not give separately the number of Turks and Albanians, but shows them in general as Mussulmans;

2. After the War of 1912 a considerable number of Turks and Albanians left Macedonia, including also those of the Vilayet of Bitolya;

3. The Bulgarian, as well as a series of foreign statistics, indicate the number of the Bulgarian population in Macedonia, including the Vilayet of Bitolya, much greater than that shown in the Turkish statistics;

4. After the Illinden insurrection of 1903, that is, a year after the publication of the above considered Yearbook, from Macedonia nearly 30,000 Bulgarians emigrated; two thirds of them were from the Vilayet of Bitolya;

5. The Turkish statistics never make mention of somekind of a "Macedonian nation", since such a nation is not known to history; such a nation was not even known to the other nationality living in Macedonia;

6. We must point out here that the ethnographic frontiers of the Bulgarian nation end in the southwestern direction of Bitolya as are shown by the Yearbook of the Bitolya Vilayet. These borders, however, have never been drawn arbirtrarily by the Bulgarians according to their own discretion. They have been designated by scores of competent authorities of history, Slavist scholars, and distinguished statesmen of the cultured world, from the time of Byzantium to the present time.

Indianapolis, Indiana, United States of America

Theodor Tchoukaleff

Theodor Tchoukaleff, Treasurer

Dr. Isakov

Dr. Asparuh P. Isakov, Member

Ivan A. Lebamoff

Ivan Lebamoff, Member

ALTERNATES

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Peter D. Kovacheff

Boris Dvorchanec

Boris Dvorchanec

CENTRAL COMMITTEE OF THE MACEDONIAN PATRIOTIC ORGANIZATION

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Peter D. Atzeff, President

Christ Anastasoff

Christ Anastasoff, Vice-President

Blagoy Markoff

Blagoy Markoff, Vice-President

Dimiter Popoff

Dimiter Popoff, Secretary

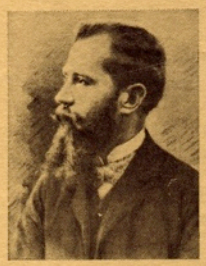
ОТЧЕТЪ НА ЦЕНТРАЛНИЯ КОМИТЕТЪ НА МПО

ЗА ДЕЙНОСТЬТА МУ ПРЕЗЪ 1970 — 1971 ГОД.

Представенъ предъ 50-ия годишенъ конгресъ на Македонскитѣ Патриотически Организации въ Съединенитѣ Щати и Канада, състоялъ се на 4 — 5 — 6 — 7 септемврий 1971 година въ Кливеландъ, Охайо и посветенъ на 100 годишнината отъ рождението на Дамянъ Груевъ — основателя на Македонското освободително движение

1871 — 1971

П



М О

1921 1971

ДАМЕ ГРУЕВЪ

За голѣмитѣ работи трѣбватъ голѣми сили.
СВОБОДАТА е ГОЛѢМО НѢЩО;
ТЯ иска МНОГО ЖЕРТВИ.
Д. Груевъ

ОТЧЕТЪ НА ЦЕНТРАЛНИЯ КОМИТЕТЪ НА МАКЕДОНСКИТѢ ПАТРИОТИЧЕСКИ ОРГАНИЗАЦИИ ВЪ СЪЕДИНЕНИТѢ ЩАТИ И КАНАДА ЗА ДЕЙНОСТЬТА МУ ПРЕЗЪ 1970 — 1971 ГОД., ПРЕДСТАВЕНЪ ПРЕДЪ 50-Я КОНГРЕСЪ НА МПО СЪСТОЯЛЪ СЕ НА 4, 5, 6 И 7 СЕПТЕМВРИЙ 1971 ГОДИНА ВЪ ГРАДЪ КЛИВЕЛАНДЪ, ОХАЙО

Драги делегати,

На този юбилеенъ нашъ конгресъ чествуваме полувѣковната дейность на МПО въ името на правдата и свободата.

Правейки задружно прегледъ на изминалия до сега пѫть, ние съ народна гордость и признателность си спомняме за пророческата далновидность и кристалното родолюбиво съзнание на основоположницитѣ на Македонскитѣ Патриотически Организации въ Съединенитѣ американски щати и Канада.

Тия скромни народни ратници дойдоха въ Новия свѣтъ съ добро българско национално съзнание. Мнозина отъ тѣхъ бѣха взели участие въ славното Илинденско възстание. Тѣхни учители бѣха Гоце Дѣлчевъ и Даме Груевъ. Нѣкои отъ тѣхъ бѣха другари, и то съ оржжие въ ржка, на Пандо Кляшевъ и на крилатия костурски войвода Василъ Чакаларовъ.

Тѣ — благороднитѣ основатели на МПО — знаеха въ името на каква идея бѣха развети бунтовнитѣ илинденски знамена. Тѣ имаха ясна представа кой бѣ Отецъ Паисий и каква книга бѣ написалъ той. Тѣ съ гордость си спомняха за славнитѣ борби водени срещу омразното гръцко духовенство отъ доблестнитѣ имъ родители и благороднитѣ ни праотци. А това бѣха ония дни, когато македонскитѣ българи стоеха на челно мѣсто въ борбата за народни църкви и народни правдини.

Основитѣ на нашия борчески Съюзъ бѣха положени презъ тежки и сждбоносни за първоначалната ни родина дни. Буднитѣ родолюбци, които бѣха събрани на учредителния ни конгресъ въ гр. Ф о р т ъ У е й н ъ, Индиана, бѣха удобрени и отъ борческия позивъ що отправи до нашата емиграция въ Америка легендарниятъ народенъ апостолъ Тодоръ Александровъ. Този безсмъртенъ синъ на първоначалната ни родина призова роднитѣ си братя и сестри въ Новия свѣтъ да се наредятъ подъ знамето на народния идеалъ: **Свободна и Независима Македония.**

Драги делегати,

Както ви е известно, точно преди една година ние задружно чествувахме 100-годишнината на едно отъ най-славнитѣ събития, записано въ хронологията на великото минало на нашия народъ — учредяването на Българската екзархия.

Настоящиятъ ни юбилеенъ конгресъ е посветенъ на свѣтлата паметь на Д а м я н ъ Г р у е в ъ, единъ отъ безсмъртнитѣ първоапостоли и вдъхновители на всенароднитѣ усилия за спасението на Македония.

Чествувайки неоценимитѣ заслуги на Дамянъ Груевъ, ние се прекланяме предъ свещената паметь и на плеадата знайни и незнайни ратници, отминали въ царството на вѣчностьта съ непоколебима вѣра въ неминуемото тържест-

Makedonska Tribuna

Give me Liberty, or Give me Death! — Patrick Henry

Address: MACEDONIAN TRIBUNE—107 S. Capitol

29 ЯНУАРИЙ 1970 ГОД., ГОД. 43, БР. 2 219

Second Class Postage paid at Indianapolis, Indiana

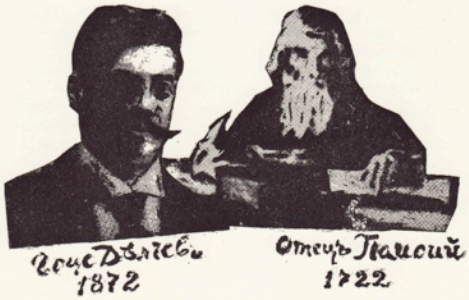
Относно книгата на Д.

ОТЧЕТЪ НА ЦЕНТРАЛНИЯ КОМИТЕТЪ НА МПО

ЗА ДЕЙНОСТЬТА МУ ПРЕЗЪ 1971 — 1972 ГОДИНА

Представенъ предъ 51-я годишенъ конгресъ на Македонскитѣ Патриотически Организации въ Съединенитѣ Американски Щати и Канада, състоялъ се на 1, 2, 3 и 4 септемврий 1972 година въ Синсинати, Охайо и посветенъ на 100 годишнината отъ рождението на Гоце Дѣлчевъ и 250 годишнината отъ рождението на Отецъ Паисий

Българино, знай своя родъ и езикъ!



^ "Bulgarian, know your people and language." MPO Anual Report for 1972.

Великата лъжа

ИЛИ

«ИСТОРИЯ НА МАКЕДОНСКИОТ НАРОД»

През 1969 год. въ Скопйе излѣзе отъ печатъ тритомна история на «Македонскиот народ». Тази история е написана отъ голѣмъ брой новоизпечени «учени», «академици» и «професори» съ единствената цѣль чрезъ открита фалшификация и цинично пренебрѣгване на историческата истина, да се обсеби голѣмъ дѣлъ отъ българската история и по този начинъ да се създаде историческо минало на несъществуващата, изкуствено измислена и налагана по насилственъ начинъ съ всички позволени и непозволени срѣдства, «македонска народность».

За разлика отъ нѣкогашнитѣ турци, които сж помохамеданчвали и сж правили помаци отъ живи българи, сегашнитѣ «македонци» и автори на «историята», промѣнятъ националното съзнание вече и на мъртвитѣ българи и правятъ отъ тѣхъ «македонци», макаръ тѣзи българи приживѣ да сж водили героична борба за българщината и често да сж жертвували въ

къмъ пълното посърбяване на македонскитѣ българи? Не въведоха ли тѣ сръбскитѣ букви, както предлагаше той, и не изхвърлиха ли буквитѣ на светитѣ солунски братя и на свети Климентъ Охридски? Нима не посърбиха хубавиятъ и звучен български говоръ на македонскитѣ българи до такава степень, че народътъ не може вече да чете и разбира издаванитѣ въ Скопйе вестници и списания? Нѣколко такива примѣри до сега сж дадени въ вестникъ Македонска Трибуна, а ще последватъ и други такива.

Къмъ първия томъ на историята е приложена и карта, въ

(продължава на страница 4-та)

Балканск

Парижъ, 20 Януарий 1970 г.

Отъ една бележка въ «Гласъ Концила», органъ на хърватската католическа църковна управа въ Загребъ, публикува-

^ Macedonian Tribune,Jan. 1970- "The Great lie, or history of the Macedonian people."

1972

The Macedonian Question and Yugoslavia

AN INTERVIEW WITH IVAN MIHAILOFF

(Translated by Christ Anastasoff)

Aegean seaport of Salonik. And to attain this objective, Shoumadia (Serbia proper) proceeded to Serbianize over 1,000,000 Macedonian Bulgarians, and if possible to annex the entire Macedonian territory of 67,000 square kilometers, while Serbia itself has only 45,000 square kilometers.

And this is still the situation in which the Macedo-Bulgarians find themselves under Greek rule.

The struggle for a national Bulgarian Church has been carried on in Macedonia (as well as in the other Bulgarian provinces) for nearly 40 years. One of the most dramatic episodes was the ejection of the Greek bishop, in 1830, from the church in Skopie by the local Bulgarians.

The Macedonian Bulgarians

By the Testimony of Enver-Bey (Pasha)

BRIEF EXPLANATIONS

The Central Committee of the Macedonian Patriotic Organization in the United States of America and Canada (organized in 1921) has recently published a brochure in English of the official statistics of the Turkish vilayet (provincial) government of Mohastir. Issued at the beginning of the present century, the statistics are only about the population of the vilayet on Monastir (Bitolya). This statistical data has clearly shown that the Slavic population of the most southwestern part of Macedonia is Bulgarian, as it had been for centuries in all of Macedonia.

1922 1972

"Golden Book"

MACEDONIAN PATRIOTIC ORGANIZATION

1903 1972

A SHORT RESUME OF "ILINDEN"

The moment which the Bulgarians of Macedonia had been preparing for ten years arrived on the evening of Sunday, August 2, 1903. It was **St. Elia's Day** ,"**Ilinden**", in the Bulgarian language in Macedonia, which has been used for over eleven centuries.

The General Staff of the Internal Macedonian Revolutionary Organization (I. M. R. O.), Dame Grueff, Boris Sarafoff and Alexander Lozantcheff, gathered on a little plateau surrounded by trees just above Damian Grueff's native Smilevo-Bitola, and officially proclaimed in the **Bulgarian language** the Ilinden Insurrection with the words: "Down with the tyranny; long live Independent Macedonia!"

CHRIST EFTIMOFF

This part is dedicated to the memory of my beloved husband, Christ Eftimoff (Dobrovolets ot Balkanskata Voyna — Volunteer to the Balkan War). He loved and devoted all his life for Macedonia.

Although it has been five long, lonely years since he died, his memory will forever live in my heart, and in those of his friends.

Born in the region of the beautiful old Bulgarian Kingdom of Tsar Samouil, in the wonderful Bulgarian village of Visheny, Ohridsko, Macedonia, he lived and died with honor and devotion to his Bulgarian heritage. He was a founder member of M. P. O. "PELISTER", and a charter member of our Macedono-Bulgarian Eastern Orthodox Church "ST. ELIA" in Akron, Ohio. He was always ready ~~to~~ help oppressed Macedonia.

PROSTI!" — May the Lord bless his soul in peace!

MRS. SIYKA CHRIST EFTIMOFT
Akron, Ohio

Congratulations & Best Wishes to the 50th M. P. O. Anniversary

Mr. & Mrs. Zivko and Stefanka Nickoloff & Family

2491 Onahom Circle N. E , Canton, Ohio 44705 - (216) 492-74

Zivko was born in Selo Loreka, Ressen, Macedonia.

Stefanka was born in the beautiful Bulgarian village Cheres nitsa, Kosturko, Macedonia, daughter of the late Andon Gla cheff and granddaughter of the first Bulgarian priest in that v lage, Fr. Germanoff, whom the Turks poisoned.

Best Wishes To All!

VANGEL VUCHKOFF and Family

and parents:

MR. & MRS. TODOR and MARIA VUCHKOFF

From: Bouf, Lerinsko, Macedonia.

Phone: (416) 226-4659

35 Algo Court **Willowdale, Ontario, Canada**

"We want our historic rights restored in Macedonia. We want to use our native Bulgarian language at home, in schools and in our Churches! This has been our language for eleven centuries."

LADIES SECTION OF THE M. P. O. "JUSTICE"

29 White Pine Avenue **Toronto 16, Ontario, Canada**

Phone: 755-5985

OFFICERS:

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Vice President	DINKA VASSILEVA
Secretary	VESA PAPPAS
Treasurer	NADA CHRISTOVA
Advisors	SLAVA ZUGLOVA, LIUBA GROZDANOVA

"WE WANT OUR BULGARIAN SCHOOLS AND CHURCHES IN A FREE AND INDEPENDENT MACEDONIA, WHICH WILL BRING LASTING PEACE IN THE BALKANS, THE POWDER KEG IN EUROPE FOR OVER 100 YEARS!"

"We appeal to the world for help, that in Macedonia under fascist Greece and communist Yugoslavia we receive the right to use our Bulgarian language — at home, in our schools and in our Churches!"

WE WANT OUR HISTORIC RIGHTS RESTORED IN MACEDONIA TO USE OUR NATIVE BULGARIAN LANGUAGE AT HOME, IN SCHOOLS AND CHURCHES!

THIS HAS BEEN OUR LANGUAGE FOR ELEVEN CENTURIES FORBIDDEN NOW.

COMPLIMENTS AND BEST WISHES
FOR THE 50TH — GOLDEN — ANNIVERSARY OF THE M.

from

The Ladies Section

of M. P. O. "KOSTUR"

CORNER WARSAW & OXFORD STREETS

Fort Wayne, Indiana 46805

Phone: 744-8561

THE MACEDONIAN MOTHERS LIVING IN DEMOCRATIC U.
AND CANADA APPEAL TO THE MOTHERS OF THE WO
TO HELP US TO REALIZE OUR AIMS,
TO HAVE THE RIGHT TO SPEAK OUR OWN LANGUAGE
BULGARIAN, IN OUR HOMELAND, MACEDONIA
UNDER GREEK AND COMMUNIST YUGOSLAV YOKE.

M. P. O. "Bashtin Krai"

280 South Center-Rosewood Heights — East Alton, Illinois 62024

THEODORE TCHOUKALEFF President — Phone: (618) 465-8571
DIMITER EFTIMOFF, Vice President
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Auditing Committee:
NEVENKA D. KACALIEFF and FLORENCE J. MINCHEFF

We are one of the oldest Macedono-Bulgarian Colonies in America and have been a center for organized life of Bulgarian culture on the crossroads of America by the Mississippi River. Many have made their first stop here, coming after the Ilinden Insurrection, then the moving east to different cities. We joined the M. P. O. when it was organized in 1921. St. Louis, Mo. was selected as a center for the M. P. O. press bureau, headed by Mr. Christ Anastasoff.

M. P. O. "BASHTIN KRAI" has always been ready to help the just Macedonian Cause and will continue to do so in the future, till one day we achieve our goal: "FREE AND INDEPENDENT MACEDONIA!" — with our human rights recognized as equal in the Free World.

This is a picture of some of our members attending this meeting

CONGRATULATIONS AND BEST WISHES
TO THE GOLDEN ANNIVERSARY OF THE M. P. O.

COMPLIMENTS AND BEST WISHES TO ALL!
MEMBERS of the M. P. O. who have worked very hard for the
for the FREEDOM OF MACEDONIA and BULGARIAN HERITAGE

On this picture is the whole family of Mr. & Mrs. Dimitar and Andronika Eftimoff (Tchacharoff), born in Resen, Macedonia. Married Apr. 23, 1922.

Mr. & Mrs. Dimitar and Andronika Eftimoff

(Tchacharoff)

CONGRATULATIONS AND
BEST WISHES FOR THE M. P. O. GOLDEN ANNIVERSARY

M. P. O. "Damian Grueff"

and the

M. P. O. Ladies Section

542 South Meridian Street — Indianapolis, Indiana 46225

Phone: (317) 635-2157

THE HOME OF MACEDONIAN TRIBUNE
THE OLDEST MACEDONIAN NEWSPAPER
HEADQUARTERS OF M. P. O. CENTRAL COMMITTEE

ONLY A FREE AND INDEPENDENT MACEDONIA
WILL BRING PEACE IN THE BALKANS!
TODAY IN MACEDONIA UNDER COMMUNIST YUGOSLAVIA AND FASCIST GREECE WE DON'T HAVE THE RIGHT TO USE OUR BULGARIAN LANGUAGE AT HOME, SCHOOL AND CHURCHES
BEST WISHES TO ALL FROM OUR FAMILY

Central Committee
of the
MACEDONIAN POLITICAL ORGANIZATIO
of the United States, Canada and Brazil
107 South Capitol Ave. Indianapolis 25, Indian

PETITION

On the Situation in Cyprus and Macedonia
Presented to:
His Excellency Dag Hammerskjold
Secretary-General of the United Nations

The population of Macedonia consists of the following ethnical groups: Bulgarians, Turks, Greeks, Albanians, Arumanians and others.

When Greece finally annexed her share of Macedonia (Bucharest Treaty, 1913), she found there 378 Bulgarian churches with 300 priests and 340 elementary and secondary schools with 720 teachers. While this part of Macedonia was under Turkish domination, all of the above mentioned Bulgarian institutions were enjoying free development. In Salonica the newspaper "Pravo" was published in the Bulgarian language. With the advent of Greek rule in Macedonia, all Bulgarian schools and churches were closed. The teachers and the priests were forcibly driven out of their own country or put into prison. No Bulgarian newspapers and books were allowed to be published or permitted to be read. Even the Bible in the Bulgarian language was forbidden. All Macedono-Bulgarians are now forced to go to Greek schools and churches and coerced to use the Greek language.

A Well-Planned National-Cultural Genocide Pilgrimage in Rome to the Grave of St. Kyril

means to reinstate something which had once existed. But that which, in fact, existed until 1767 was the Bulgarian Archiepiscopate of Ohrid. The latter was proclaimed for the first time by the Byzantine Emperor Basilius II in 1018, known also in history as "Bulgarian Killer". This name was given to him by his contemporaries after Basilius had defeated the Bulgarian King Samuel and had ordered the blinding of the captured 14,000 Bulgarian prisoners.

Samuel's capital was then the city of Ohrid. The latter was the capital of the western Bulgarian kingdom which was bitterly engaged in 40 years of struggle against Byzantium, after the Byzantines had occupied the eastern half of Bulgaria.

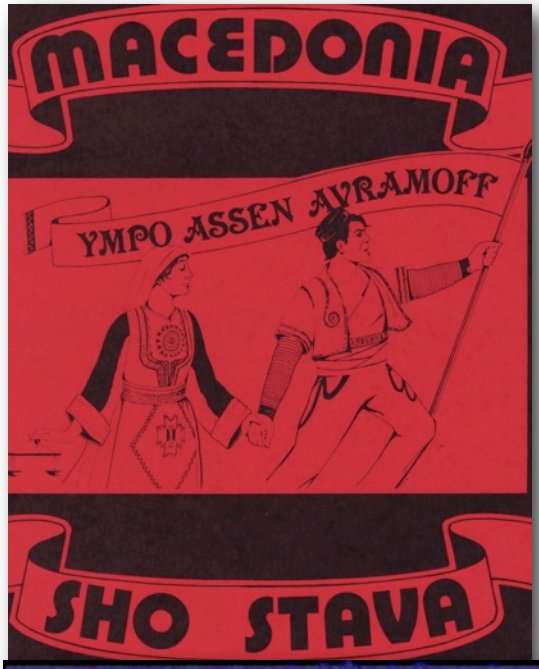
Because of the Byzantine invasion of eastern Bulgaria, the Bulgarian Patriarchate was compelled to flee to the western part of the Bulgarian state and there it had established its headquarters at the city of Ohrid.

These truths are clearly shown in the correspondence and works of Theophylactus (Archiepiscopus Bulgariae), a Greek from Efbey appointed by Byzantium at the end of the eleventh century as the head of the Ohrid Archiepiscopate. He explicitly points out that the Macedonian dioceses were populated by Bulgarians as he writes about the character of the Bulgarian peasants especially in the counties of Ohrid, Struga, Kichevo, Strumitsa and other Macedonian districts. Theophylactus also points out that in the Middle Ages the Bulgarians had already settled as permanent inhabitants in all the provinces from the Danube River on the north to Salonika in the south.

8. The Yugoslav propagandists write that during the Middle Ages there was no Macedonian state in existence because the country was conquered by different nations and states. The fact is that before the Turkish conquest of the Balkans, Macedonia for long periods of time was included within the frontiers of the Bulgarian state. But a Macedonian state could have never been in existence since there is no such thing as a Macedonian nationality. Even today all well-informed impartial scholars and linguists correctly indicate the ethnic and language frontiers of the Bulgarian nationality. In this frontier they include also Macedonia. It seems unnecessary to enumerate the names of prominent statesmen such as Otto von Bismarck, Lloyd George, Winston Churchill, Paul N. Muliukov and others who unambiguously maintained that the Slavs in Macedonia are Bulgarians. And since the early part of the 19th century numerous documents can be found in the archives of the European Ministries of Foreign Affairs that confirm this.

Иван А. Лебамов
Председател на Централния комитет на Македонските патриотически организации в САЩ, Канада, Бразилия и другаде

"Ние се обявяваме против фалшификациите в българската история у нас и в чужбина. Не е възможно на базата на един език и една история да съществуват два различни народа. Не е възможно цар Самуил, Отец Паисий, Григор Пърличев, Братя Миладинови, Гоце Делчев и Даме Груев да принадлежат едновременно на два народа, щом самите те са се определили като българи"...



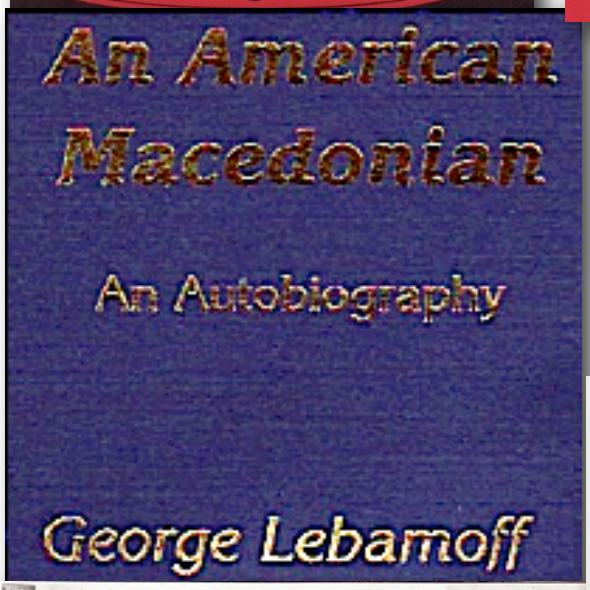
STATEMENTS OF DEFINITION

1. Macedonia

Macedonia is a territorial region located in the heart of the Balkan Peninsula. It is a **geographic** and not an ethnographic term. Like Switzerland, Macedonia is populated by a number of different ethnic groups. The Macedonian ethnic groups are: **Bulgarians, Turks, Greeks, Arumanians (Vlakhs), Albanians** and **Sephardic Jews.** The various religious denominations of these groups are: Eastern Orthodoxy, Islam, Judaism, Roman Catholicism and Protestantism.

2. Macedonian

A "Macedonian" is a native or descendant of any one of the above-mentioned ethnic groups from Macedonia.



store. He had a strong work ethic, but he had strong religious values, too. Nearly every Sunday, I would sit in his lap in a lounge chair and listen as he taught me songs about Bulgaria. We sang *Zhi fe to zhe fe, O Miko Mila, Shuma Maritza,* and *Ez gray zo Ra Na Svobodata.*

Note: Shuma Maritza is the Bulgarian National Anthem...

Very pleased to have the books, I put them on top of my clothes when I packed my luggage for our trip to Macedonia. We were driven to the border, where a young soldier looked at our passports and visas, then opened my luggage and saw the three books. No one had told me that taking books from Bulgaria into Macedonia was illegal.

Then an officer came over. "You can't take these books," he said. We'll confiscate them, or we'll take you and the books to jail. You can go to court in Skopje in a few days and claim them. If they feel you deserve them, fine; if not, they'll keep them."

COMPLIMENTS TO THE 50TH ANNIVERSARY OF THE M. P. O. FROM THE PITTSBURGH DISTRICT

M. P. O. "JORDAN TCHKATROFF"

and

Macedono-Bulgarian Parish "ST. NEDELJA"

Ladies and Youth Section of Pittsburgh, Penna. District

GEORGE DALKALACHEFF, President
ELIA DALKALACHEFF, Treasurer
JAKIM VELEFF, Secretary

Mailing address: P. O. Box 231, Curtisville, Pennsylvania 15032
Phone: (412) 265-3244

JORDAN TCHKATROFF GAVE HIS LIFE FOR MACEDONIA! HONOR HIM

WE WISH TO
CONGRATULATE THE GOLDEN ANNIVERSARY OF THE M. P. O.
OF THE UNITED STATES AND CANADA

Macedonian Patriotic Organization

"Prilep"

c/o 729 North Second Street

Telephone: 939-2846

STEELTON, PENNSYLVANIA 17113

Congratulations to the M. P. O. Sincere good wishes for progress in the future and for the Freedom of Macedonia.

We in Steelton were one of the first Bulgarians from Macedonia to organize a organization "Prilep", and in 1921 join with the M. P. O. in the U.S.A. We are always ready to give our help.

Three giants of MPO. From left,Christo Nizamoff,Asparuh PopIsakoff, Christ Anastasoff .

Congratulations & Best Wishes to the 50th M. P. O. Anniversary

The Ladies Section "MARA BUNEVA" of

M. P. O. "Luben Dimitroff"

17 REGENT STREET Phone: 449-3155 TORONTO, ONT., CANADA

- MARA BUNEVA -
THE MACEDONIAN HEROINE

MARA BUNEVA
was born in Tetovo, Macedonia
and died on January 13, 1928

OFFICERS of the LADIES SECTION

President	SOPHIE PANDOFF
Vice President	VASSA EVANS
Secretary	HELEN WANGLE
Treasurer	JEAN GEORGE
Advisors	PARA FLORO
	SANDRA PEDA and LILLIAN KARSTOVSKY

Visiting Committee

SOPHIE FLORINOFF, TOMKA KIZOFF
MAGDA PHILLIPS & BLAGA POPOVICH

We, the Macedonian Mothers, living in Democratic Canada — Toronto — appeal to the mothers of the free world to help us to win our aims, to have the right to speak our eleven-centuries-old Bulgarian native language in our Motherland Macedonia.

The Macedonian Question

Up to the Treaty of Berlin there existed only one common question for the Bulgarians from the mouths of the Danube to the Thessaly, the Aegean Sea, the Black Sea and to the West of the river Morava and the Albanian mountains.

This issue is published in memory of the fiftieth anniversary of an event which is important not only for the Macedonian liberation movement and the whole of Bulgarism but also in a certain measure for the whole Balkan Peninsula. We mean the assassination of Todor Alexandrov on August 31, 1924 and thus attempt and infringe the independence of the Macedonian movement.

Alexandrov was one of the most powerful figures amidst Bulgarism in recent times, especially in the ranks of the Macedonian fighters. Even publications printed in Serbia, against which Todor fought decisively, put his name together with the famous people who had passed away in 1924.

Изгледъ отъ село Дрѣновени, Костурско (едно отъ българскитѣ села въ Македония подъ гръцка власть)

СЕЛО ДРѢНОВЕНИ, КОСТУРСКО

На снимката е дадена часть отъ Дрѣновени съ красивъ изгледъ къмъ планината Костолата. Въ издадения презъ 1889 г. отъ Стефанъ Верковичъ „Топографическо-етнографический очеркъ Македонии", С. Петербургъ, е посочено, че селото е имало 95 къщи, 152 брачни двойки, а население — 381 души отъ мжжки и 367 души отъ женски полъ, общо 748 души. Всички българи.

И Дрѣновени е взело голѣмо участие въ борбата срещу султанския режимъ. А подиръ 1912 г. тиранията на гръцката държава потиска и това село, както всички останали български села въ Южна Македония. Дрѣновенци, обаче, не преставатъ да чакатъ крайната победа надъ неправдата. Тѣ и сега живѣятъ съ споменитѣ на миналото, колкото тежко, толкова геройно. Покрай всичко друго младитѣ научаватъ отъ по-старитѣ, че недалече отъ селото загина популяриятъ идеалистъ-борецъ Пандо Кляшевъ, заедно съ цѣлата му чета отъ 14 души, на 13 августъ (ст. ст. 31 юли) 1907 г.

Никога не трѣбва да забравимъ отношенията на гръцката държава къмъ народа ни. Младитѣ много могатъ да научатъ за тѣзи отношения отъ познавачи на Македония и писатели като англичанина Н. Х. Брайлсфордъ и французина Викторъ Бераръ. Карнегиевата анкетна комисия отъ 1914 г. ни дава множество подробности за патилата на българина подъ гръцка власть, която се установи въ нашата родина чрезъ потаенъ съюзъ съ Сърбия, докато тѣхната съюзница, българската войска, се сражаваше срещу турскитѣ армии въ Тракия. Отъ тогава (1913 г.) се зародиха безброй неправди и погазване на поети международни задължения. Между дветѣ свѣтовни войни гръцката държава бѣ открито порицана задето не устоя на подписаното задължение да гарантира правата на българското население въ Южна Македония. А следъ втората голѣма война нейната власть взимаше клетва отъ българскитѣ селяни, че нѣма да говорятъ занапредъ „варварския" български езикъ, — макаръ да бѣ подписала и известната Харта за защита правата на човѣка. Тѣзи и маса други факти нашата младежь е длъжна да познава основно.

Българитѣ отъ Южна Македония участвуваха въ 40-годишната борба за нашата национална Църква. Въ самия Цариградъ костурчани дадоха голѣма подкрепа въ тази всебългарска борба. Голѣмъ брой костурчани взеха участие и въ Кресненското въстание презъ 1878 г. Общопознато е, че огроменъ дѣлъ отъ Илинденското въстание изнесоха Костурско, Леринско и близкитѣ до тѣхъ райони.

Що се отнася до „освобождението", което Гърция била донесла въ южнитѣ области на нашата родина, атинскиятъ вестникъ „Акрополисъ" отъ 26 февруари 1929 г. каза истината: „Когато презъ 1912 г. Македония се освободи за пръвъ пѫть, ние се нахвърлихме върху нея като вълци и като Атиловци. За населенитѣ (сегашнитѣ гърци отъ Стара Гърция) това бѣше една истинска завоювана страна, гдето завоевателитѣ упражниха всички права на срѣдновѣковно и диво завладяване . . . ."

Пазете и снимката отъ Дрѣновени като скѫпъ споменъ за единъ кѫтъ изъ най-южнитѣ предѣли на нашата родина, заграбени отъ Гърция.

1970's MPO calendar : "Vilage of Drenoveni,Kostur area (one of the Bulgarian vilages under greek occupation..")

RESOLUTION

The Ladies Section of the Macedonian Patriotic Organisation in the United States and Canada, at its Eighteenth Annual Conference, on May 18, 1975, has adopted the following resolution:

1. The oppressive regimes, which hold sway over our motherland, continue to suppress the will of the people, especially that of the Bulgarian people from whom all liberties have been taken.

2. We sball never forget that our fight for liberation was, and is, based on freedom and independence for Macedonia, assuring the rights and advancement of all of Macedonia's historic nationolities. There is no self-contradiction in this. On the contrary, the ethnic integrity of the Bulgarian people will be insured, as Switzerland's independence, in the same manner, protects the rights of her nationalities.

3. As a guiding principle of the fight for liberation, our nation bas always stressed the unity of her sons and daughters. This commands us to cherish and enlist all man of good will who would join our great cause.

4. The conditions prevailing after World War II made our highest duty to preserve the Bulgarian language. We must not spare any effort to cultivate it in our families.

5. Our enslavers, through their propaganda, have tried to appropriate for themselves our glorious fight for freedom, as well as all Bulgarian accomplishments for the past several centuries.

This propaganda blatantly attempts to erase from the list of our enemies pan-Serbianism, in the face of the fact that Belgrade, even today, conjures up and undertakes all efforts to undermine our Bulgarian culture and language. Belgrade is the main inventor and propagator of the sham "Macedonian nation" concept, which came onto the stage after 1945, as an anti-Bulgarian instrument.

6. This very same propaganda, serving Serbian aggression well, has thought it clever to accuse MPO for having allegedly been an agent of the Bulgarian state; whereas, MPO had always emphasized its independence and criticized any such approach.

But our enemies would be gravely mistaken if they should believe that we do not admire our grandfathers' struggle against the Greek Patriarchate to establish our own Exarchate; that we are not proud with the results of the plebiscite in the Ohrid and Skopie Districts, held under Ottoman administration, which indisputably proved that Macedonian Slavs were indeed Bulgarians; or that we will forget the definitive conclusion of the great European Powers, in the 1876 Constantinopolis Conference, that Macedonia is a land where Bulgarians are an overwhelming majority.

All of the above facts happened before there was a Bulgarian state or alleged Bulgarian attempts to annex Macedonia. The Serbian Communists ought to remember that the father of Bulgarian renaisance — Father Paisii — was a Bulgarian from Macedonia.

7. There is a veritable forest of facts, documents, witnesses by foreigners, and deeds of our people, which support our cause and aspirations. The weight of this accumulated evidence is more than ample to demolish any falsifications.

8. A great shortcoming of international politics today is the fact that the "responsible" powers solemnly declare their devotion to life and freedom, and yet close their eyes to so many injustices — as is so tragically the case with our suffering brothers and sisters in Yugoslavia and Greece. And this ignoring of potential dangers passes for establishing an European Security system.

9. The foregoing obliges all Macedonian Patriotic Organizations to rededicate themselves to fulfill their duty to the motherland; especially, to work and sacrifice for the triumph of the thousand year old Bulgarian truth in Macedonia.

President **Secretary**

КАЛЕНДАРЪТЪ НИ ЗА 1975 ГОДИНА

За настѫпващата 1975 година календарътъ ни носи образа на Свети Йоакимъ Осоговски. Старинниятъ манастиръ съ това име се намира близо до градъ Крива паланка. Осоговската планина, заедно съ Шаръ и Рила, образуватъ северната граница на Македония.

Най-познатитѣ древни манастири, намиращи се въ недрата на Осоговската планина, сѫ посветени на трима измежду духовнитѣ ученици на Свети Иванъ Рилски, а именно: Свети Йоакимъ Осоговски, Свети Гавриль Лесковски и Свети Прохоръ Пчински.

Манастиръ̀тъ при Крива паланка е основанъ отъ самия Свети Йоакимъ, който е наричанъ още и Сарандапорски. Царь Калоянъ (1196-1207) е посетилъ манастира на празника „Свети Йоакимъ".

Презъ вѣкове тия манастири, заедно съ Рилския, сѫ излѫчвали духовна подкрепа за българщината. Съ огледъ на истинскитѣ етнически граници на нашия народъ, може да се каже, че споменатитѣ манастири заематъ централно мѣсто всрѣдъ него. И въ бѫдеще тѣ ще бѫдатъ на почить между всички българи.

Познатиятъ историкъ К. Иречекъ, по народность чехъ, е открилъ въ богатата архива на Дубровнишката република — въ Далмация — записано пристигането тамъ на калугери отъ манастира Свети Йоакимъ, за да искатъ помощь. Съветътъ на републиката е решилъ да се дадатъ двадесеть жълтици (перпера). Изрично е означено въ решението, че се касае до „милостиня на българския манастиръ Свети Йоакимъ". Това е било въ 1474 г., тоестъ точно преди петстотинъ години. Въ Скопие могатъ да си вематъ бележка.

Презъ 1872 г. тукъ е имало революционенъ комитетъ; въ манастира е дохождалъ лично и българскиятъ революционеръ дяконътъ Василъ Левски и се е срѣщалъ съ тогавашния игуменъ отецъ Аверки.

1.Miladinov Brothers.

2.Father Paisiy.

3.St. Kiril and Melody.

4. 100th years Bulg. Church .

4.G.Delchev and F.Paisiy.

5.J.McGahan,M.Buneva,G.Delchev.

6.Ivan Mihailov and T.Aleksandrov.

1. In 1861 the Miladinov brothers published a book "Bulgarian folk songs". In R. Makedonija it is known as "Folk songs of Miladinov Brothers."

2. Father Paisiy from Bansko, Pirin Macedonia, author of the "Slav-Bulgarian History" which sparked the Bulgarian Revival in the 18th century .

3. St. Kiril and Metodiy: the inventors of the first Slavonic alphabet- the Glagolitsa.

4. Commemoration - 100 years since the establishment of the Bulgarian church. In 1870 the Otoman Sultan permits for the Bulgarians to have their own church.

5. IMRO revolutioner Goce Delchev and Father Paisiy.

6. Januaryus MacGahan- dubbed 'the liberator of Bulgaria' for his reportages on the Turkish massacres at the April Uprizing 1876. M. Buena killed the Serbian police chief in Skopie for torturing the Bulgarian students, then committed suicide, and G. Delchev.

7. IMRO leaders Ivan Mihailov and Todor Aleksandrov (called 'traitors' and 'Bugarashes' in the R.Makedonija)

СКРЪБНА ВЕСТЬ

Съ препълнени отъ скръбь сърдца съобщаваме на всички роднини, близки и приятели, че на 26 Ноемврий 1940 година предаде Богу духъ и ни напусна неочаквано нашиятъ добъръ и многообичанъ татко, дѣдо и сродникъ

† НИКОЛА КОСТОВЪ ВУЧКОВЪ

Милиятъ ни и незабравимъ покойникъ е родомъ въ село Буфъ, Лериско, Македония и се помина на 85 годишна възрасть въ София, България, вследствие на падане отъ стѫлба. Надаренъ съ високи морални качества, добродетели и силно родолюбие той бѣ за примѣръ и гордость не само на своето семейство, но и на родното си село и поробеното си Отечество. Той е първия който обърна село Буфъ на българско, а именно, той стана причина да се донесе въ това село първата българска книга и да се отвори българска църква и училище. Въ 1893 година той се пресели въ България, кѫдето остана до самата си смърть, безъ да може да види поробеното си Отечество и родното си село, които така много обичаше. Въ гр. Враца въ продължение на 17 години непрекъснато той бѣ чиновникъ въ пощата. Презъ време на Балканската война той бѣ доброволецъ въ Македоно-Одринското Опълчение и началникъ на боеви отредъ. А презъ Европейската война, пакъ като доброволецъ, заемаше длъжностьта полицейски началникъ на гр. Битоля. Като такъвъ той бѣ плененъ и съ група български пленници бѣ затворенъ 10 месеци въ Солунъ.

Спи спокойно своя вѣченъ сънъ мили Татко.

Макаръ винаги здравъ и бодъръ, безъ да знаешъ какво е болесть, неумолимата сѫдба покоси и твоя животъ и те отне отъ този свѣтъ. Обаче ти склопи очи съ пълно спокойствие и съзнание, че изпълни достойно и съ редка доблесть твоя семеенъ и отечественъ дългъ. Твоя примѣренъ животъ изпълненъ съ подвизи и народополезни дѣла и твоя характеръ украсенъ съ много човѣшки и християнски добродетели ще бѫдатъ винаги предъ очитѣ ни и ще ни подтикватъ и ние да вървимъ по твоя пѫть — пѫть на искрена и беззаветна служба къмъ Родината. Макаръ ти да си отиде отъ този свѣтъ, безъ да можемъ да те видимъ поне и въ предсмъртния ти часъ, ние, твоитѣ деца, внуци и сродници, разпръснати въ далечна Америка, съ благоговение се прекланяме предъ твоя прѣсенъ гробъ и ти казваме последно прости, и винаги ще молимъ Милостивия Богъ да всели твоята добра душа въ Небеснитѣ Си жилища. Богъ да те прости мили Татко! Нека бѫде лека пръстьта, която те покрива! Вѣчна ти память!

Опечалени въ Канада: Торонто — синъ — Тодоръ Н. Вучковъ и семейство му; въ Ленсингъ, Онт.; внукъ — Сотиръ Павловъ; въ Чадамъ, Онт.; внукъ — Марко Павловъ;

Въ Съединенитѣ щати — Дитроитъ, Мич; дъщеря — Ката и зетъ — Атанасъ, въ Ленсингъ, Мич.: внукъ отъ братъ — Андонъ Петровъ и семейството му;

Въ Македония — с. Буфъ: дъщеря — Ефа, зетъ — Петъръ и децата имъ; внукъ отъ сестра — Филипъ Еминаговъ, снаха отъ братъ — Томевица и семейството й; снаха отъ братовчедъ — Павлевица и семейството й; внука — Доста и зетъ — Божинъ; въ с. Раково: внукъ отъ сестра — Лазаръ Христовъ и семейството му; **Въ България** — с. Кнежа, Орѣховско: синъ — Икономъ Филипъ и семейството му; въ Вратца — внукъ отъ синътъ Георги (убитъ презъ 1916 година като офицеръ въ българската армия) — Иванка; въ София: внукъ Димитъръ Павловъ и семейството му, и много други роднини, близки и приятели въ Америка и Стария Край.

Съобщава опечаленият му синъ Тодоръ Н. Вучковъ
Торонто 17 юний 1941 година

Да подкрѣпваме нашия вестникъ «Македонска Трибуна», който защищава българщината въ Македония и издига лозунга за нейната независимость.

ДА ОСВѢТЛЯВАМЕ ЗАБЛУДЕНИТѢ

Преди нѣколко месеци срещнахъ единъ младежъ родомъ отъ Тетово. Говорѣхме за Македония. Този младежъ е роденъ подъ комунистическия режимъ на Югославия. Заявяваше, че е македонецъ. Нѣма съмнение, че е такъвъ. Запитахъ го, дали е чулъ за Мара Бунева. Каза ми, че не е чувалъ за нея. Информирахъ го, че Мара Бунева е героиня на Македонската кауза. Казахъ още на младия мислитель, че Мара Бунева е родена и отраснала въ Тетово. Обяснихъ му, че тя е известна защото уби единъ тиранъ, който подтискаше македонцитѣ. Казахъ му, че тиранинътъ бѣ сърбинъ. Обяснявахъ му, че следъ като Югославия е сърбизирана правителството й не желае нейнитѣ поданици, специално македонцитѣ, да знаятъ за Мара Бунева. За мое щастие, този младъ човѣкъ желаеше да слуша.

Минавайки на тема Българския въпросъ и Илинденското възстание, запитахъ азъ младия събеседникъ, следъ като той вече бѣ споменалъ за Гоце Дѣлчевъ, кѫде, споредъ него, Гоце Дѣлчевъ е добилъ образованието си. Разбира се младежътъ не знаеше да даде отговоръ. Казахъ му — въ София, България. Той знаеше, че азъ не лъжа. Знаеше, че отговорътъ бѣ самата истина.

Нашиятъ разговоръ протече въ различни посоки — за сърби, гърци и прочее. Дебнехме се единъ другъ. Въпрѣки ,че предполагахъ какъ е сърбизиранъ и до каква степенъ посърбенъ, дали е християнинъ, не е ли шпионинъ, и други такива въпроси, този младъ мѫжъ повече отъ последователитѣ на МПО има нужда отъ истината относно Македония. Той се нуждае отъ истината за прогресивния елементъ на българското племе познатъ като македонци.

Свети Климентъ, Отецъ Паисий, Гоце Дѣлчевъ и безброй други македонски българи живѣха и умрѣха за една кауза, единъ идеалъ, но тѣ сѫщо живѣха и умрѣха за насъ. Тѣ живѣха и умрѣха и за необразованитѣ македонци сѫщо — за сърбизиранитѣ македонци, които погрѣшно вѣрватъ, че една Македония сѫществува, а и за беднитѣ и безнадежни гъркомани.

Дори ако МПО и младежката МПО сѫ бѫдещето на Македония, наистина, ние сме Македония, все пакъ трѣбва да разберемъ и подкрепимъ македонцитѣ, които сѫ неосвѣтлени както младото момче което азъ срещнахъ.

Давидъ Томасъ

(Редакторъ на Младежката страница на англиски въ „Македонска Трибуна")

ОТЧЕТЪ НА ЦЕНТРАЛНИЯ КОМИТЕТЪ НА МПО

ЗА ДЕЙНОСТЬТА МУ ПРЕЗЪ 1977 — 1978 ГОДИНА

ИВАНЪ МИХАЙЛОВЪ

до

57-я РЕДОВЕНЪ ГОДИШЕНЪ КОНГРЕСЪ

на

МАКЕДОНСКИТЕ ПАТРИОТИЧЕСКИ ОРГАНИЗАЦИИ

Отчетъ
на Централния комитетъ на
МПО

ЗА ДЕЙНОСТЬТА МУ ПРЕЗЪ 1979 — 1980 ГОДИНА

Constantine Miladinoff
Константинъ Миладиновъ

Dimitre Miladinoff
Дим. Миладиновъ

Григоръ Пърличевъ

James D. Bourchier

ОТЧЕТЪ НА ЦЕНТРАЛНИЯ КОМИТЕТЪ НА МПО

ЗА ДЕЙНОСТЬТА МУ ПРЕЗЪ 1977 — 1978 ГОДИНА ПРЕДСТАВЕНЪ ПРЕДЪ 57-Я ГОДИШЕНЪ КОНГРЕСЪ на Македонскитѣ Патриотически Организации въ Съединенитѣ Щати и Канада, състоялъ се на 2 — 4 септември 1978 година въ Торонто, Онт. Канада

Драги делегати,

Преди да кажемъ каквото и да било отъ отчета ни, нека съ ставане на крака изразимъ почитьта ни къмъ следнитѣ събития и лица, които дълбоко сж свързани съ историята на българщината въ Македония и съ нейнитѣ върховни стремления.

ПЪРВО. Навършватъ се тая година 75 години отъ Илинденското възстание. Тукъ не е нужно нищо повече да кажемъ отъ това: заветитѣ на Илиндень да вдъхновяватъ и днешното наше поколѣние.

ВТОРО. Навършватъ се сжщо 75 години отъ загубата на Гоце Дѣлчевъ, чието име ще грѣе въ нашитѣ поколѣния, успоредно съ това на Груевъ.

ТРЕТО. Сто години се изнизаха, презъ настоящата година сжщо, отъ Кресненското възстание, което бѣше първиятъ въоржженъ протестъ на македонския българинъ противъ жестокитѣ решения на Берлинския конгресъ. Отбелязваме имената поне на проявения тогава Стоянъ войвода, отъ Пиринския край, и на началникъ-щаба на възстанието, малешевеца Димитъръ попъ Георгиевъ. Вървдъ възстаницитѣ се явиха голѣмъ брой доброволци-четници костурчани.

ЧЕТВЪРТО. Отбелезано бѣ въ «Македонска Трибуна» името и неоценимата заслуга за българската свобода на доброволеца американецъ, знаменитъ журналистъ Януариусъ Макгаханъ. Минаха сто години отъ смъртьта му.

ПЕТО. Седемдесеть години протекоха отъ прогласяването на «Хуриета» въ Турция. Македонскитѣ българи свободно гласуваха и изпратиха свои депутати въ Цариградския парламентъ. Между тѣхъ бѣше и Димитъръ Влаховъ. Тия депутати, включая Влаховъ, презъ цѣлото време се проявяваха въ парламента като безсъмнени българи; запазенитѣ тѣхни речи въ архивитѣ на Турция свидетелствуватъ това. Поменъ нѣма тогава, нито при изборитѣ, нито вървдъ депутатитѣ и дейностьта имъ, за нѣкаква македонска на-

the backbone and always in forefront, placed the Macedonian Question upon world stage. Our sacred duty to bring this movement and ideal to its successful conclusion, and thus, bring peace and justice to all nationalities in Macedonia. Our main concern is to defend and preserve these national groups in Macedonia.

In Switzerland, which is our model, we find no denial of language, of nationality, no changing of names or falsification, no closing of churches and schools — events which occur daily in Yugoslavia, and have occured as such for the past 33 years. In Yugoslavia, and especially in Macedonia, it is a great crime to acknowledge onself as a Bulgarian than it is to be a non-communist.

The defense of our Bulgarian nationality rests initially with each and every one of us.

We appeal to our brothers in Bulgaria and remaind them that many of their fathers came to Macedonia to work under IMRO and fought for her freedom. So let their sons and grandsons take up the same fight, because Macedonia is still not free. Failure to do so is in contrary to their declarations to defend the Bulgarian nationality.

Any state authority that prevents our people from defending our brothers in Macedonia against their denationalization is against the Declaration of Human Rights signed in Helsinki.

The MPO must be ever vigil against ideas or thoughts which detract from our main goal. Let us keep faithful the images and inspirations of our first apostles of the National Movement such as Father Paisii, Vasil Levski, Gotse Delchev and others.

We express our deep respect towards the founders of IMRO, the heroes of Illinden and the legendary Gotse Delchev. With prayers and reverence we commemorated the 75th Anniversary of Illinden — eternal memory to all of them. Their names are engraved in our hearts forever.

With my brotherly love,

Ivan Mihailov

МАКЕДОНСКА ТРИБУНА
Makedonska Tribuna (USPS 323920) ~ Macedonian Tribune

Give me Liberty, or Give me Death! — Patrick Henry

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13 АВГУСТЪ, 1981 Г., ГОД. 55, БРОЙ 2797

SECOND CLASS POSTAGE PAID AT INDIANAPOLIS, INDIANA

AUGUST 13, 1981, VOLUME 55, NUMBER 2

МАКЕДОНСКАТА НАЦИЯ И ДЪРЖАВА „ИЗМИСЛЕНИ"

Горното заглавие стои надъ една статия въ титовския вестникъ „Слободна Далмация", отъ 19 мартъ т. г., която късо откримхме. Даваме отъ нея следнитѣ извадки.

„Въ книгата „Сждбата на България презъ призмата на ученитѣ" открито — по известния ни шовинистически начинъ — напада югославската историография, задето тя „грубо и масово фалшифицирва историческитѣ истини".

Следъ туй вестникътъ цитира своя кореспонденция отъ София съ дата 18 мартъ, изхождаща отъ телеграфната агенция „Танюгъ": „Сждбата на България презъ призмата на ученитѣ е заглавие на найновата българска книга, въ която се оспорва сжществуването на македонската нация, нейната история и култура, и открито напада югославската историография, която фалшифицирвала историческата истина".

Тази книга, която неотдавна се появи въ софийскитѣ книжарници като издание на организацията „Отечественъ фронтъ", съдържа мненията на група важни български историци, съ които авторътъ на книгата Вѣра Стоянова е разговаряла относно сждбата на България и върху фалшификациитѣ на историческото минало на България.

Служейки си съ метода на разговоръ, авторката се опитва упорито и „научно" да докаже българския характеръ на македонската нация, нейната история и култура.

За академика Христо Христовъ сж напримѣръ — „грозни фалшификатори" всички онѣзи, които твърдятъ, че Гоце Дѣлчевъ е македонски революционеръ, който се е борилъ за освобождението на македонска нация.

„Ние водимъ и ще продължимъ борбата противъ фалшификацията не само на нашето минало", изтъква и този академикъ, който не се стеснява да каже, че македонската нация и държава са „измислици".

Академикътъ Димитъръ Косевъ се нахвърля срещу българската буржоазия и я обвинява, че не е знаела да води „далековидна политита" за сждбата на българския народъ и за българскитѣ територии, които сж заграбени отъ съсѣднитѣ буржоазни монархии.

Анализирайки следвоенния Димитровски периодъ, когато — както сег се твърди — сж правени опити да се отдѣли отъ историята на българския народъ оная на македонския народъ, — академикътъ твърди, че тогава подобни опити сж се появили поради „конюнктурни причини". Той сега остро критикува ржководството на Българската комунистическа партия отъ онова време, задето при решаването на македонския въпросъ се е позволило въ ограбената българска територия да се създава една „нова нация отъ българското население въ Македония"; и заедно съ това той обвинява Българската комунистическа партия за нейнъ „националенъ нихилизъмъ".

Въ книгата се твърди, че трагедията на България е била наложена отвънъ, така че, органически и кръвни дѣлове на българския народъ започватъ да се наричатъ съ други имена, да бѣдатъ наричани вмѣсто българи маакедонци. Това било писано отъ проф. Николай Генчевъ."

Статията на „Слободна Далмация" завършва съ тѣзи думи:

„Съ такива шовинистически квалификации започва предговорътъ, въ който се изтъква, че „нѣкои псевдонаучни кржгове въ Югославия грубо и масово фалшифицират историческитѣ истини".

Значи, всичко онова, което следва логически да се посочва като голѣмъ минусъ на югославскитѣ фалшификатори, тѣ и съ тази си статия го приписватъ на българскитѣ комунисти. А всеизвестно е, че славянското население въ Македония е българско отпреди хиляда години и не е престанало да бѣде такова, съ всичкитѣ си езикови и етнографски черти, само защото Бѣлградъ се е съюзилъ съ марксизма и използувалъ едни или други стратегически хрумвания на Сталинъ презъ време на последната война.

THE BULGARIAN SECONDARY SCHOOL "STS. CYRIL AND METHODY" - SOLUN

GRIGOR PURLICHEF (CIRCA 1885)

The One-Hundredth Annivresary of The Salonika Bulgarian Secondary School 1880–1980

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^ Macedonian Tribune -August 1964 .

"The Macedonian nation and state" invented (by the comunists)

Dr. James F. Clarke's Speech

Guest-Speaker 58th MPO Convention

Macedonia from S. S. Cyril and Methodius to Horace Lunt and Blazhe Koneski:

Language and Nationality

Published By The
CENTRAL COMMITTEE OF THE
MACEDONIAN PATRIOTIC ORGANIZATION

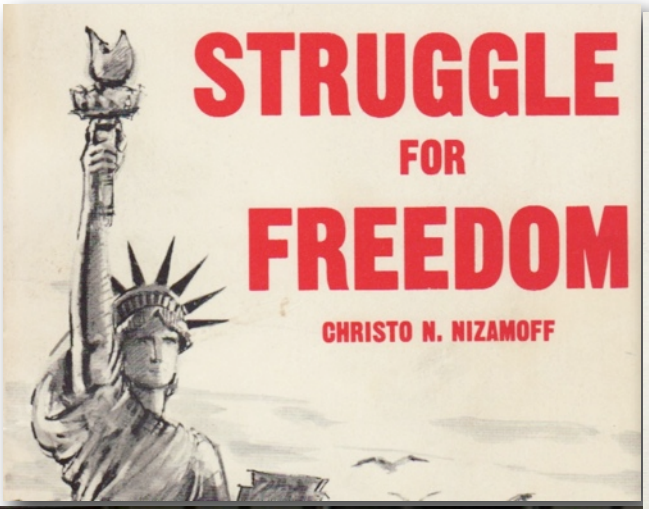
but also that the "elements of history are always present." *(Old Church Slavonic Grammar,* 2nd ed. 1959, p. x). The new Macedonian state and language in particular required historical rationalization to justify their separatism. But the discouraging fact was that there was virtually no Macedonian "state" history, as such. Consequently the Skopje scholars have found it necessary to rewrite Balkan history at least as far back as Cyril and Methodius to make room for Macedonia. As Lunt says, "Except for a brief period under Samuil at the end of the ninth (sic) century, Macedonia never had its own government." *(Grammar,* p. 3) Because the history of Macedonia has hitherto inevitably been written mostly in terms of Bulgaria, Macedonian historians are finding it necessary to deprive Bulgarians of some of their history, for example, St. Clement, chief disciple of Cyril and Methodius, whose anniversary in Ohrid in 1966 (with Professor Lunt as honored guest) was celebrated as a Macedonian affair. Another example is the Bogomils, whom the Macedonians have adopted as their very own national movement. On some of these points Macedonians have trouble convincing even their fellow Yugoslavs. But it is not my purpose here to retread Macedonian historiography and its catharsis of Bulgarian elements.

CONCLUSION

For Macedonians to deny their Bulgarian heritage is like Peter denying Christ. But Peter repented! You are familiar, I am sure, with all the distortions and denials of Bulgarian history, literature, and culture, as related to Macedonia eminating from Skopje. But we here too have scholars seemingly ignorant of Bulgarian Macedonian history. Take Prof. Golab of Chicago who cites a work by Russian scholar Selishchev on *Polog and Its Bulgarian Inhabitants* as *Polog and Its Slav Inhabitants.* It was at Chicago that Koneski got an honorary doctorate as "father of the Macedonian Language." Actually Tito was the "father" and Koneski the "mother" with Horace Lunt as "mid-wife."

The kind of historical gymnastics and dialectical Macedonianism indulged in at Skopje puts the idealogical cart before the historical horse: suddenly we had ultra-Macedonian Nationalism, a gift from Marx; then, came the establishment of a "state," then the official language, then backup "history" and finally what? A Macedonian Consciousness?

I see no quick or easy solution for today's version of the age-old Macedonian Questions, invented at the Congress of Berlin (1878). My conviction, however, is that historical truth will prevail and our task is to see that these truths must not be forgotten. This is the least we should do.



Our Bulgarian schools and our churches, operated freely under the rule of the Ottoman Turks, had been ordered closed by the Belgrade rulers, our books burned, our language forbidden. Now, during the short-lived Bulgarian occupation, the schools and churches had been reopened, the language restored. We could sing without fear our beloved patriotic songs, read our books, speak as we pleased and proclaim without fear of recrimination our Bulgarian heritage. That is why we bore stoically the wartime inconveniences and sacrifices demanded of us. Freedom was so precious that it outweighed the scarcity of goods at the corner store, the shortages of bread and other staples. We thought peace, after the victory, would bring all the blessings of freedom — the dream of our generation and many generations before us.

But then, one day in early October of that fateful year of 1918, all of our hopes and illusions melted away. We had to face the reality of the moment. The Anglo-French forces had broken the main Bulgarian-German line at Dobro Pole, some 80 miles to the northeast of us. That put in great danger the forces in the sector some ten miles from Resen. We had to decide whether to stay or to follow the retreating Bulgarian

Macedonia, but most of us are of Bulgarian nationality and we have struggled for our own Bulgarian schools and churches. Yet, what happens?

"The Balkan Christian countries got together to kick the Turks out of Macedonia, and they did. But our part of Macedonia, which was supposed to be given to Bulgaria after the war, was kept by the Serbians. And what did the Serbians do? Proclaim us, against our will, as Serbians, close our Bulgarian schools and churches and force us to speak their language. Even the Turks didn't do that.

"Now, in this raging war, we are under Bulgarian civil rule and we are happy, but the military are mostly Germans. And the Germans are losing the war all over. So what is going to happen to us when they leave, when Germany and Bulgaria are defeated? The Serbians will come back and start all over again to Serbianize us.

I must also report that both Chkatroff and Geuseleff, who had survived their long imprisonment and the inquisition of the Serbian secret police, were murdered by the present Serbo-Communist rulers in the so-called "Macedonian" republic, an artificial creation of the Belgrade hierarchy, to facilitate the Serbianization of the Bulgarians in Macedonia.

BYLAWS

of the

MACEDONIAN PATRIOTIC ORGANIZATION

of the United States and Canada

I – PURPOSE

Article 1 – The Macedonian Immigrants of the United States and Canada, as well as their descendants, regardless of nationality, religion, sex or convictions, realizing the necessity of joint organized activity for the liberation of Macedonia, formed the Macedonian Patriotic Organization with the slogan "Macedonia for the Macedonians."

Note: The terms "Macedonians" and "Macedonian immigrants" used in this bylaws pertain equally to all nationality groups in Macedonia – Bulgarians, Aroumanians, Turks, Albanians and others. In this case they have only geographic and not ethnographic meaning.

Old MPO poster. Text on right say: “Macedonia is cradle of Bulgarian Revival”

4362 Deerfield Drive
Sarasota, Florida 33583
June 16, 1986

Mr. Walter Proffit, Jr.
Editor
The SARASOTA HERALD-TRIBUNE
801 South Tamiami Trail
Sarasota, Florida 33578

Dear Mr. Proffit,

A technicality but.....

On page 2A, column 2, of the June 16 issue of your papers, reference is made to Mother Teresa as a Yugoslav-born nun. There was no Yugoslavia at the time of her birth. Yugoslavia was created after the First World War. Actually Mother Teresa is an Albanian born in Macedonia, an area composed mainly of Bulgarians, but which includes Turks, Greeks, Albanians and Romanians (Vlachs). Macedonia was divided into three parts after the conclusion of the Second Balkan War. From that time the population, composed mostly of Bulgarians, has been seeking unification of the three parts of Macedonia, now divided between Yugoslavia, Greece, and Bulgaria, into a free and independent state.

Sincerely,
Doris Ilcheff
Mrs. Ivan V. Ilcheff

1903 ИЛИНДЕН 1983 ПРЕОБРАЖЕНИЕ

ЮБИЛЕЕН ЛИСТ

– ИЗДАНИЕ НА БЪЛГАРИ ОТ МАКЕДОНИЯ В СЕВЕРНА АМЕРИКА –

О К Р Ж Ж Н О — ЯНУАРИ 1977 г.

До Настоятелствата на Македонскитѣ патриот. организации въ САЩ и Канада

Драги родолюбиви сънародници,

Настжпи новата 1977 година. Съ нови сили да вървимъ, сплотени подъ знамето на борческия ни съюзъ, къмъ нови успѣхи въ незавършеното дѣло, за да оправдаемъ довѣрието, което поробената ни родина има въ насъ — като борци за човѣшки правдини и защитници на македонската българщина! Да стегнемъ редицитѣ на МПО и да крачимъ напредъ къмъ заветната ни цель: свобода, правда и независимость за Македония! Да издигаме високо народния ни фаръ „Македонска Трибуна“!

^ 1903-1983 ,80 years Iliaden-Preobrajenie, Jubilee sheet published by Bulgarians from Macedonia in America....

БРАТЯ МИЛАДИНОВИ

КОНГРЕСЪТЪ НА МПО

60-ятъ конгресъ на МПО е посветенъ на следнитѣ годишнини:

1300 години българска държава;

120 години сборникъ съ български пѣсни отъ братя Миладинови;

100 години отъ рождението на Тодоръ Александровъ;

50 години отъ смъртьта на Албертъ Сониксенъ;

30 години отъ убийството на Струмишката петорка.

Главенъ говоритель на конгреса професоръ Хайнрихъ Щамлеръ.

* * *

The 60th MPO Convention is dedicated to:

1300 years Bulgarian state;

120 years since the publising of the brothers Miladinov's book Bulgarian Songs;

100 years since the birth of Todor Alexandrov;

50 years since the death of Albert Sonnichsen;

30 years since the killing of the Strumishkata Petorka.

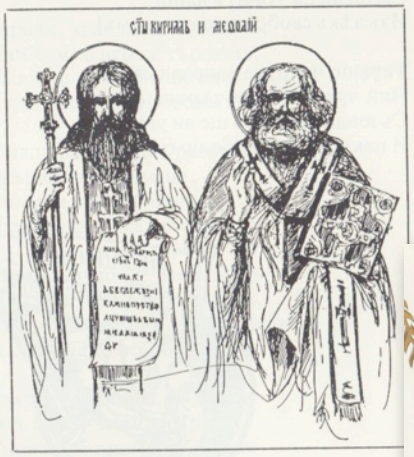
Main Speaker of the Convention
Professor Heinrich Stamler.

Our Motto is: “MACEDONIA FOR THE MACEDONIANS”

We want our Bulgarian schools and Churches open in divided and oppressed Macedonia. Only a free and independent Macedonia will bring peace to the Balkans. Join the ranks of M. P. O. of the U. S. and Canada.

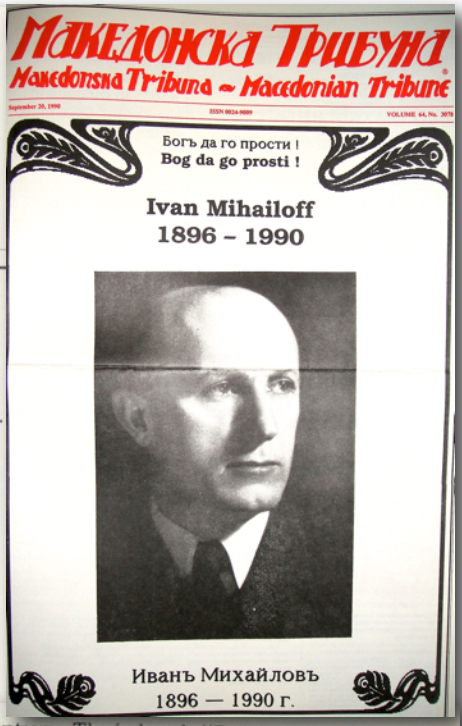
3 ХИМНЪ НА СВ. СВ. КИРИЛЪ И МЕТОДИ

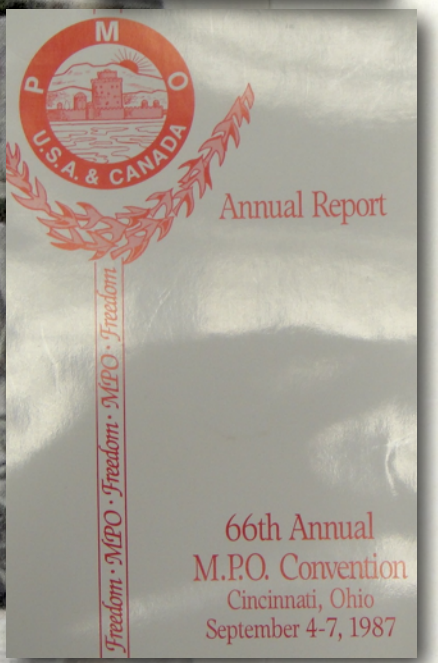
Върви, народе възродени,
Къмъ свѣтла бѫднина, върви!
Съ книжовностьта, тазъ сила нова,
Сждбата си ти поднови.



Тъй солунскитѣ двама братя
Зовѣха нашитѣ дѣди
О, минало незабравимо,
О, пресвещени старини! . . . .

Бѫдете преблагословени
О, вий Методи и Кирилъ,
Отци на българското писмо,
Творци на наший говоръ милъ.





п. Паисий Хилендарски

Otets Paisii

used since the 9th Century. Their book "Bulgarski Narodni Pesni" created a new burst of awakening among our people, who began to demand liberation from the oppressive Hellenization thrust upon them by the Greek Church. The Miladinov Brothers are perhaps the most prominent "anti-Hellenists" among our heroes. Their courageous work in compiling our folk songs, sayings and fables, and their dedicated activities as teachers and patriots who substituted Bulgarian for Greek in many schools and churches, continued Paisii's reawakening. The work of the Miladinov Brothers was so threatening to the Hellenists, that the Miladinov's were arrested and imprisoned in Constantinople, where they died in 1862.

The MPO and its organ, the **Macedonian Tribune**, are the proud successors to the cultural reawakening and preservation started by Paisii and fortified by the Miladinov brothers. When the Organization was first founded in Fort Wayne, in October 1922, the founders of the MPO were preoccupied with ways and means to form a national organization. At the time the Organization was founded, our people were being subjected to the most heinous type of cultural genocide by the Serbs and the Greeks. Today the MPO has reached its 65th anniversary.

The question of having a newspaper arose at the Third Annual Convention, which again, was held in Fort Wayne. For lack of time, the decision regarding the newspaper was deferred until the next annual gathering which was to be held in Indianapolis. The delegates were asked to discuss founding a newspaper on the local level. They were asked to feel the pulse of the MPO members and friends to see whether or not a newspaper could be supported. At the Fourth Convention in Indianapolis in 1925, the question of a newspaper was the primary item on the agenda. Money, however, was a pressing problem. There was great concern regarding our ability to finance and support a newspaper. Jordan Chkatroff, Secretary of the Central Committee, stressed the need for our own publication to defend our right for a free and independent Macedonia. We needed a voice to demand the reopening of the Bulgarian schools and churches in the parts of Macedonia occupied by Serbia and Greece.

Declaration

This year marks the 75th anniversary of the outbreak of the war which was to terminate 500 years of Ottoman Turkish rule in Macedonia and to inaugurate peace in the Balkans.

With due regard for this significant historical event, the Macedonian Patriotic Organization of the United States and Canada considers it essential to set forth a number of facts and to dwell upon the unremitting tragedy resulting to Macedonia from the peace treaties of the Balkan Wars of 1912-13.

PROLOGUE

In order to understand the genesis of "The Macedonian Question," a brief review must be made of late 19th century East European history.

The medieval Bulgarian kingdoms included that land which today is commonly known as Macedonia. During the period of these kingdoms, Bulgarian culture, religion and ethnicity flourished in the Macedonian lands.

The Turkish domination, which lasted for over 500 years, subjected all Bulgarians were subjected to oppressive measures of Helenization.

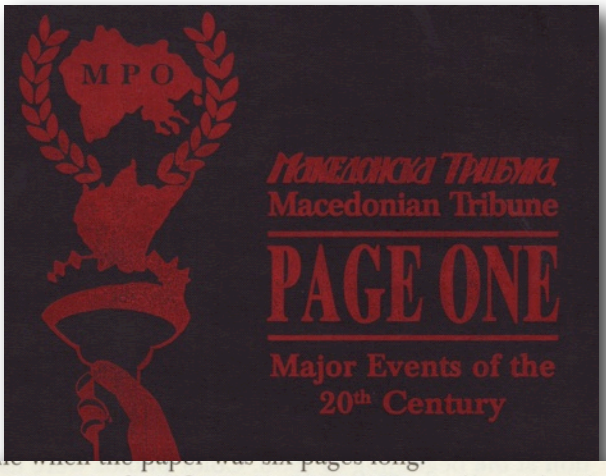
In 1762, Father Paisii, a Bulgarian Monk from Bansko, Macedonia, issued a clarion call to national and religious awakening. "The Bulgarian Question" appeared in modern history in connection with the struggle for an independent Bulgarian national church. This struggle culminated with the issuance of the Firman of March 11, 1870. That decree issued by the Sultan outlined the territorial extent of the Bulgarian lands in European Turkey. European Turkey was that part of Turkey west of Constantinople which included most of the Balkan lands. By this Firman, Macedonia was included in the spiritual unity of the Bulgarian people. According to the Firman the inhabitants of Macedonia were allowed to vote as to whether or not they wanted to belong to the Bulgarian Exarchate or to the Greek Church.

An overwhelming majority of the inhabitants of Macedonia, recognizing their Bulgarian ethnicity, chose to affiliate with the Bulgarian Exarchate, but they continued to press for political freedom from the five-century old Turkish regime.

In April, 1876, the Bulgarians began an insurrection against Turkey. Slowly, Western Europe, through information received from American missionaries in Bulgaria, began to learn of the atrocities committed against the Bulgarian people.

Macedonian Question lies in the formation of an internationally guaranteed independent Macedonia, in which all the historical nationalities -- Bulgarians, Greeks, Aroumanians, Albanians, Turks, Jews, and Gypsies -- may have the opportunity to develop in peace, harmony, and brotherhood. Only in this manner will the bitterness and discord of the past gradually become amicably resolved. Otherwise, sooner or later, more destruction and war will ensue on this tragic peninsula threatening world peace once more.

THE MACEDONIAN PATRIOTIC ORGANIZATION OF THE UNITED STATES AND CANADA



The **MACEDONIAN TRIBUNE** is the pride of the patriotic Macedonian Bulgarians in the United States and Canada. They support the paper generously, eagerly await every issue, and all hope that the day is near when the ideal to which it is devoted will be achieved. The ideal is: to create from the geographic boundaries of Macedonia a separate political entity in which all nationalities will enjoy equal rights and equal duties. Stated briefly, this ideal consists in the words of the great English statesman William Gladstone, "Macedonia for the Macedonians."

MPO - BRASIL

«STRUMICKATA PETORKA - SÃO PAULO»

CEP 04222 - FONE: (011) 272-1228 - SÃO PAULO - BRASIL

ДО РЪКОВОДИТЕЛЯ НА МАКЕДОНСКОТО ОСВОБОДИТЕЛНО ДВИЖЕНИЕ ИВАН МИХАЙЛОВ
ЕВРОПА

Уважаеми г. Михайлов,

Ние, прокудените синове и дъщери на Македония, обединени в МПО "Струмишката Петорка" в Сао Пауло , Бразилия, изпращаме нашите искрени поздравления по случай 90-годишния Ви рожден ден. Тази юбилейна за всички родолюбиви македонски българи годишнина, ни дава повод отново да Ви увериме, че сме решени да укрепим още по-плътно редиците си в борбата за осъществяване на заветния идеал-Свободна И Независима Македония - Швейцария на Балканите.

Вдъхновение за нашите усилия ни дава историята на Македонското Освободително движение, която има завидната слава да съхранява чутовни подвизи и дела. В страниците на Вашите "СПОМЕНИ" живе и картинно сте възпроизвели подвизите и делата на знайни и незнайни безсмъртни македонски синове и дъщери, които с борческия си ентусиазъм създадоха епохи от голям исторически размер.

Както всички родолюбиви македонски българи, така и ние тук в далечна Бразилия, сме горди, че Вие, като достоен приемник на Великия вожд Тодор Александров, винаги сте успявали, при всички исторически преломи, да запазвате непокътната независимостта на Македонското Освободително Движение, да го извеждате от бурните води в тихо пристанище и да го приспособявате за борба, съгласно съществуващата действителност в Македония и световни условия.

И сега, уважаеми г. Михайлов, чуваме навсякъде да се говори за мир, а светът се разтърсва от прикрити войни и открити конфликти. Силите от които зависи съдбата на цялото човечество пледират за мир, а пилеят несметни средства за въоръжения с атомни бомби и напреднала технология за масово унищожение. За мир крещат и поробителите и огнетителите на нашия народ в Македония. На тях им е необходим фалшив мир за да могат необезпокоявани да осъществят пъклените си планове - да асимилират българите в заграбените от Белград и Атина македонски земи. С бездействието си в това престъпление им помага и комунистическото правителство в София. Но повече от сигурно е, че враговете на българщината в Македония няма да

MACEDONIA
by
Mercia McDermott

Въ деня на Вашата 90 Годишнина ние Ви пожелаваме библейско дълголѣтие,за да продължите все така мъдро и бодро да носите факела на истината и свободата,за да видите осъществена мечтата на плеадата македонобългарски мъченици,дали живота си за свободата на нашата скъпа и незабравима Родина.

За събранието,Председатель: Лазарь Цафаровъ

/Лазаръ Цафаровъ/

Секретарь:

/Никола Билиповъ/

MACEDONIAN PATRIOTIC ORGANIZATION
VICTORY
TORONTO, CANADA

In Vardar Macedonia, now the Republic of Macedonia, the situation is different. The population has not changed but to some extent its national consciousness has. In 1913, having gained control of part of Macedonia, the Serbs temporarily shelved 'Macedonism' and embarked on all-out 'Serbianisation'. Macedonia was renamed 'South Serbia'; Bulgarians shools and churches were closed; Bulgarian customs and holidays were banned; those who were caught singing Bulgarian songs were prosecuted; Bulgarians were obliged to adopt Serbian-style names; and all those who refused to call themselves 'Serbs' were harried and persecuted. All this aroused much resistance; the revolutionary organization was revived and, between the wars, 'South Serbia' was in a constant state of turmoil and terror.

It is interesting that, during the 1920s, the Bulgarian national liberation movement in "South Serbia" co-operated with Croat and Albanian nationalist organizations against the Serbs, whose dominant role in the Kingdom of the Serbs, Croats and Slovenes (renamed Yugoslavia in 1929) was resented by the country's other nationalities. Not only the Croats and Albanians, but also the Yugoslav Communist party recognized the population of "South Serbia" as Bulgarian and supported its struggle against forcible "Serbianisation". Between 1924 and 1935, the YCP was in favor of dismantling Yugoslavia altogether and of giving independence to Croatia, Slovenia and Macedonia. After 1935, however, YCP policy shifted towards maintaining Yugoslavia in the form of a federal state with Macedonia as one of its constituent republics, and hints of 'Macedonism' appear in party documents as early as the late 1920s. 'Macedonism' was also being cautiously taken out of mothballs by various more liberally-minded Serbs, who saw that their Government's policy of 'Serbianisation' was a total failure and more trouble than it was worth.

Unexpected encouragement for 'Macedonism' came from an ill-considered resolution adopted by the Executive Committee of the Communist International in February 1934, which directed Balkan Communist Parties to work towards the creation of a 'Macedonian nation'. This, it was hoped, would prevent Macedonia from becoming a flash-point for a future imperialist war. Bulgarian

During the Second World War, the population of Yugoslav Macedonia demonstrated quite clearly that it wished to be reunited with Bulgaria, but Tito and his supporters were equally determinated to keep Macedonia within Yugoslavia. As a former ally of Hitler, Bulgaria emerged from the war in a very weak and a disadvantageous position, while Tito, exploiting the international prestige of his partisan movement, was able to convince Stalin that a strong Yugoslavia was the best guarantee of future Soviet influence in the Balkans. Thus, despite the known hostility of the population to the idea, Macedonia remained in Yugoslavia. Indeed, no representative from Macedonia was even present at the sessions of the Anti-fascist Council for the National Liberation of Yugoslavia, held in Bihac (November 1942) and Jajce (November 1943), which drew up plans for the future federal Yugoslavia and decided that Macedonia should form part of it.

After the War, Tito's policy towards the Bulgarians of Macedonia differed little from that pursued by pre-war Yugoslav monarchist governments, except that, instead of being forced to call themselves 'Serbs', they were coerced into calling themselves 'Macedonians', and everything possible was done to separate them from Bulgaria and its traditions by giving the term 'Macedonian' and anti-Bulgarian content. History was falsified and rewritten in order to 'prove' the antiquity of the new 'Macedonian nation'; the import of Bulgarian books and newspapers was forbidden and a 'Macedonian language' was concocted from the broadest local dialects, heavily laced with Serbian, so that it would be as different as possible from standard Bulgarian. As before, those who went along with 'Macedonism' made good careers for themselves. In time many

DISCLOSURE
on
Human Rights Violations of the Macedonian Bulgarians in the Republic of Macedonia

THE INCIDENT:

On January 13, 2007, a violation of basic human rights occurred in Skopie, Republic of Macedonia, when an organized band of 30-40 hooligans brutally attacked a group of Macedonian Bulgarians (a number of whom are EU citizens) who had gathered in the Church of St. Dimitria for the annual commemoration of Macedonian Bulgarian heroine from Tetovo, Mara Buneva.

BACKGROUND & HISTORY:

Mara Buneva, dubbed "the Macedonian Charlotte Corde" by the European press in 1928 is a well-known historical figure among eminent Balkan scholars and others familiar wit the "eternal" Macedonian question. 20th century journalists and pundits alike were both touched by Mara Buneva's heroism and appalled by the unjust political situation in Macedonia and the suffering of its ethnic Bulgarian people under the oppressive Serbian regime between 1919 and 1941.

European and American newspapers of the time informed the world about the Serbian policy, which was guided by murder, denationalization and the cultural-linguistic assimilation of the Bulgarians of Macedonia. Any attempt on the part of the Macedonian Bulgarians to organize in a legal way or on a political or cultural basis was strictly forbidden. International diplomats and journalists brought particular awareness to the "Students' Affair" of 1927, when many Macedonian Bulgarian students and their familie became victims of unseen police terror and illegal judicial trials solely on account of thei Bulgarian ethnic background and patriotism.

MARA BUNEVA'S HEROISM:

Overwhelmed by the brutal treatment and torture of these students, Mara Buneva shot and killed Velimir Prelich, the leading official of the Serbian assimilationist administration in Skopie directly responsible for these crimes. Mara Buneva then shot herself, joining the martyr destiny not only of the tortured students, but also of all Macedonian Bulgarians from the Skopie region who were tortured by the Serbs.

Why are Mara Buneva's name and heroic acts still honored and commemorated to this

A message from MPO Advisor Larry Koroloff ...

Next year, the MPO will celebrate the 90th year of its foundation. But how many of us know the reason for its establishment or its history and contribution to the Macedonian Cause over the years?

A brief synopsis of the organization follows to prepare ourselves to know exactly why we will be marking this event with such pride.

Larry Koroloff

In 1912, as a result of the First Balkan War, the Ottoman Turks were driven from Macedonia. The present day boundaries of Macedonia were made official when the Treaty of Bucharest was signed on Aug. 10, 1913. The lion's share was occupied by Greece and Serbia.

These two states proceeded to close all our Bulgarian schools and churches, and many of our intellectuals – teachers and clergy – were murdered. Among these martyrs was Archimandrite Evlogii, born in Bitola and head of the Bulgarian Orthodox Diocese of Solun. He was arrested by Greek authorities, herded onto a ship along with countless others. On June 18, 1913, he was stuck repeatedly with a sword by supposedly Orthodox Christian Greek soldiers and then thrown into the Aegean Sea while still alive. *[An archimandrite is the highest rank for a monk before being ordained a bishop.]*

My grandmother was an eyewitness to the destruction of icons with Slavonic inscripions in her native village of Drenoveni in the Kostur region of Aegean Macedonia. She recalled that the Greeks had a special hatred toward the icon of Sts. Cyril and Methody. Before being piled and burned outside the church, the Greek soldiers took out their knives and gouged out the eyes of the two saints before tossing it on the burning pile.

One of the Bulgarian teachers Iliya Grigorov, who was a native of the village, was subjected to a cruel beating because he wouldn't declare himself a Greek. These are not isolated incidents. The Carnegie Commission investigating the causes of the Balkan Wars records many such cases.

The Serbs employed similar such taccics. The *Makedonski Almanah*, published by the MPO in 1940, records that soon after the occupation of their part of Macedonia, 200 were arrested in Tetovo, 600 in Bitola, 350 in Resen, 200 in Veles and many others in other towns because they refused to deny their Bulgarian ethnicity. All school children in the old Vardar Macedonia – today's Republic of Macedonia – had to begin the school day by proclaiming *Jas sam pravi srbin* (I am a true Serb).

The borders, set by the Treaty of Bucharest, did not change after World War 1, and the Greeks and Serbs continued their same policy of assimilation. After the war many of our people immigrated to the US, Canada and Australia to escape this oppression, joining those who had immigrated earlier from Ottoman Turkey.

Among those immigrants was my father who came to Toronto. As heirs of a revolutionary tradition, our parents and grandparents were not prepared to let this oppression go unchallenged. They realized that this battle for basic human rights had to be fought by peaceful and legal means. There were already organizations in the various cities of the US and Canada. The founders visualized a union of these local chapters, which would create a powerful organization with real clout, which could be heard by those in positions of power, such as the League of Nations.

This vision began to take concrete shape on Oct 1, 1922, when the Organizational Convention of the MPO met in Fort Wayne, Indiana. A new Central Committee was elected with Atanas Stefanoff as president and Atanas Lebamoff as treasurer.

Since its inception, the MPO strived to make public the methods Greece and Yugoslavia utilized to oppress the population in the parts of Macedonia they had conquered. They wrote about various injustices in the **MACEDONIAN TRIBUNE,** founded in 1927 as the organ of the MPO.

The editor of many years, Luben Dimitroff, a native of Bitola, as well as Christo Nizamoff of Resen were talented writers in Bulgarian and their articles were masterpieces of prose as well as informative. The MPO believes that an ideal solution of the Macedonian Problem would be a free and united Macedonia where all ethnicities – Bulgarian, Albanian, Vlach (Arumanian) and others would enjoy equal rights.

Visits were made to important people in the American and Canadian governments to inform them of the persecution in the old country. When the Greek government was forcing entire villages in Macedonia to stop speaking our language, the MPO prepared a memorandum and a delegation from the MPO took it to the United Nations, much to the displeasure of the Greek officials in New York. But our memorandum had an effect. The oaths were stopped.

The **MACEDONIAN TRIBUNE** was published mostly in Bulgarian, so the Central Committee decided there was a need for an MPO periodical to publish scholarly articles in English. In 1967, the magazine *Balkania* was launched. The editor was Christ Anastasoff, a member of the Central Committee. No one has done more to popularize the Macedonian Question in English than Christ Anastasoff. His book, The *Tragic Peninsula*, published in 1939, is a classic, but it is long out of print.

On a different note, the conventions became meeting places where immigrants living in different cities could see each other. It became the place where many of the American and Canadian born children met their future wives and husbands. Many friendships made at the conventions lasted for decades. The old folk dances were kept alive even by the second and third generation born in North America.

New events were adopted such as the ever-popular *Zebnick* Contest. Our babas must be looking down and smiling when they see their grandchildren and great grandchildren, who have mastered the difficult art of *zebnick* (or *pita* or *banitsa*, depending on the dialect).

Dear MPO members, we have an organization to be proud of. Let's begin celebrating early by having an enjoyable time at the convention at Sawmill Creek, in anticipation of the official celebration next year in Fort Wayne.

A message from MPO treasurer Fred Meanchoff

By Fred Meanchoff

Today I would like to comment on the word ethnic, a word that has been erroneously interchanged with nationality to the detriment of the unity of the Macedonian cause.

Fred Meanchoff

During the 2010 American census count, a movement was afoot to write in the word Macedonian under the question of ethnicity. Macedonia as defined by the Great Powers in 1912-13 is an area that encompasses a diversity of different ethnicities as so clearly defined by the Carnegie Institute in its *Carte Ethnographique de la Macedoine*.

Unlike Canada and the United States where we are encouraged to espouse our ethnic diversities, such is not the case in the Republic of Macedonia. Nick Stefanoff and I were challenged by a group on Facebook called "Support for the United Diaspora for the Census in America" for our supposed anti-Macedonian stance concerning the write-in campaign. NO! THIS IS NOT TRUE.

We wanted to ensure that the ideals of a "Free and Independent Macedonia", a "Switzerland of the Balkans", were kept alive and not thwarted by those agencies set to destroy what the Macedonian Patriotic Organization champions. Nick and I were called traitors and Bulgarian nationalists. On the contrary, we uphold beliefs that are true and just, ideals based on an intense history of truths and not naive principles lost in a haze of altered post World War II pro Yugoslav propaganda.

I believe that those responsible for the unwarranted attacks on us, and more importantly of the integrity of the Macedonian Patriotic Organization, are misinformed Macedonians. They cannot accept the documented facts of what a Macedonian is.

My parents both came from Aegean Macedonia. Switzerland, Belgium, and Great Britain are an amalgam of different ethnicities. My parents were Bulgarians from Macedonia, but they were Macedonian patriots first and foremost.

Like the British, we speak English in Canada and the United States, not Canadian or American. The origin of my parent's speech was Bulgarian. Again I want to point to the *Carte Ethnographique*. English may well evolve into distinct Canadian and American languages. However their origins will always be from the standard English. Today in Switzerland a distinction is made between the German taught in schools and the everyday Switzerdeutch spoken on the streets.

Following the evidence of the Carnegie Commission, the Macedonian Patriotic Organization adopted the motto calling Macedonia a "Switzerland of the Balkans" as a model for statehood where the human rights of all Macedonia's ethnic groups would be protected.

Our ethnicity cannot be linked to just "Macedonian". It must be expressed truly as Bulgarian, Greek, Aroumanian, Albanian and the rest of Macedonia's ethnic groups. Changes occur. Soulon's huge Jewish population was lost in the Holocaust. The Albanian population is growing exponentially. Interestingly enough, the Albanians are segregated just like the Greeks and the Jews. My point is that if these are seen as distinct groups, then who were these "Macedonians" that were counted in the United States census? The Bulgarians of Macedonia have been left out.

One cannot selectively pick and choose on a census count. My concern with the write-in was that accurate data would not be collected. It was my obligation to ensure the amassing of precise, historical data. The ethnic issue of the Macedonian Bulgarian is of importance and stature within the recording of statistics.

Courtesy translation

REPUBLIC OF BULGARIA
THE PRIME MINISTER

Sofia, 4 September 2011

Ladies and Gentlemen,
Dear friends from the Macedonian Patriotic Organization,

Ninety years ago few Bulgarian émigrés from Macedonia founded the MPO which is the oldest and, in all probability, the best-known Bulgarian émigré organization.

It is noteworthy that the MPO was born in America, the land of the Free and the home of the Courageous, that became the second homeland of millions of brave and enterprising men and women from all over the world, including your ancestors.

Brought to life by the ideals and aspirations for a free Macedonia, your organization became the symbol of the saved national spirit, culture and identity. Never, even during the hardest years of national wars and conflicts, did your organization spare muscle, resource or energy for a moment to support the causes of its founding fathers and of great Bulgarian revolutionaries from Macedonia like Gotse Delchev, Dame Grouev, Todor Alexandrov and many other national heroes whose names are remembered or who remained anonymous but who sacrificed their life in battle or in exile to gain our nation's freedom.

Today, in the age of globalization and Euro-Atlantic integration of the Balkans, the MPO continues to serve as an example to all of us of how to treasure and cherish the memory of where we come from, what we are and where we are going. I am convinced today your role is more precious than ever! You are a genuine bridge, a true naval cord both between generations and between people who were torn asunder by the turbulences of time and by distances.

Dear friends, I congratulate you most cordially on the 90th anniversary of the foundation of your Macedonian Patriotic Organization!

BOYKO BORISSOV

The Participants in the Celebration of the 90th Anniversary of
The Macedonian Patriotic Organization
Ohio, USA

More and more MPO members realize that Skopian Macedonism is moving forward in the totally wrong direction and has nothing to do with the IMRO and MPO ideas. From the documents shown above it is clear that the VMRO and MPO have always fought for the freedom of the Bulgarians in Macedonia.

After more than 60 years of nihilism, the Bulgarian government sent the Bulgarian Consul Radolav Tochev (native from Pirin Macedonia) at the Convention of he MPO in 2011.The high level representative read a congratulatory letter issued by the Bulgarian Prime Minister Boyko Borisov. We hope that this government will show more concern for thefate of the Bulgarians in Macedonia.

<<<We the members of the MPO-Pirin, Chicago, are very proud of our Macedono-Bulgarian origin and history. We reproduced two of the historical Macedonian flags: the Kostur Ilinden flag from 1903 and the flag of Kostar Regiment from 1913.

Through accessing the Internet, anyone seeking the truth can see and read the original documents, letters and books written by members of IMRO and MPO. I believe one day the people of Macedonia will not only know the truth, but will also require answers from those who hid the truth from them. Do not forget that throughout its existence MPO was fighting by all means to re-open the Bulgarian schools and churches in Macedonia that were closed by the Serbs and the Greeks. There is no MPO or VMRO book or document that has not requested the re-opening of these Bulgarian schools and churches. Today, none of them is functional. In fact, the Greeks and the Makedonists continue to destroy everything that reminds them of Bulgaria in Aegean and Vardar Macedonia.

The idea of an independent Macedonia and the even older idea for 'autonomy' was only a tool for the main purpose of the MPO and VMRO: the freedom of the Macedonian Bulgarians. Today, we have other tools to achieve this goal, and this is the idea of United Europe. Nonetheless, the Government of the Republic of Macedonia continues with its policy of 'Antiquization' of Vardar Macedonia and has not refrained from provocations against its neighbors. Deliberately done, I think, the Belgrade masters of the Vardar Makedonists will not allow for Vardar Macedonia to access the EU before Serbia, as Serbia would remain isolated from the other EU member states.

I also think that MPO should work more on exposing the Skopian lies and historical falsifications in favor of the truth. At the same time, MPO should do everything possible for R. Makedonija to join NATO and the EU. Thus, in a united Europe, we will be able to implement the ideas of our IMRO and MPO heroes, where the geographical area of Macedonia will find itself united culturally, linguistically and spiritually.

Dragomir S. Bogdanov

MPO-Pirin,Chicago,IL January , 2012

Remember our IMRO heroes who sacrificed their lives for Macedonia. Some of these outstanding heroes are now proclaimed traitors to the R. Makedonija by those who control politics in this former Yugoslav Republic.